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Christie Miller
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By David Dulkam

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A N
E S S A Y
O N T H E
P o s s i b i l i t y a n d P r o b a b i l i t y
O F

A C H I L D ' s b e i n g B o r n A l i v e , a n d L i v e ,
i n t h e l a t t e r E n d o f t h e F i f t h S o l a r , o r i n
t h e B e g i n n i n g o f t h e S i x t h L u n a r M o n t h .

To The Much Honoured
Doctor James Wallwood
Physician at London

This from the Author

D. D.

A N
E S S A Y
O N T H E

Possibility and Probability

O F

A C H I L D ' s being Born Alive, and
Live, in the latter End of the Fifth
Solar, or in the Beginning of the Sixth
Lunar Month.

Ματθ. κδ. ιεα.
Ο ἀναγινώσκων νοείτω.

Sam. Bochart. *Epist. ad N. Carbonellum.*

Cum itaque in mulierum partu tam multa præter naturæ Leges eveniant ; unum quoddam singulare non debet nos morari ; incredibileque nobis videri, ex eo quod rara extant ejus exempla.

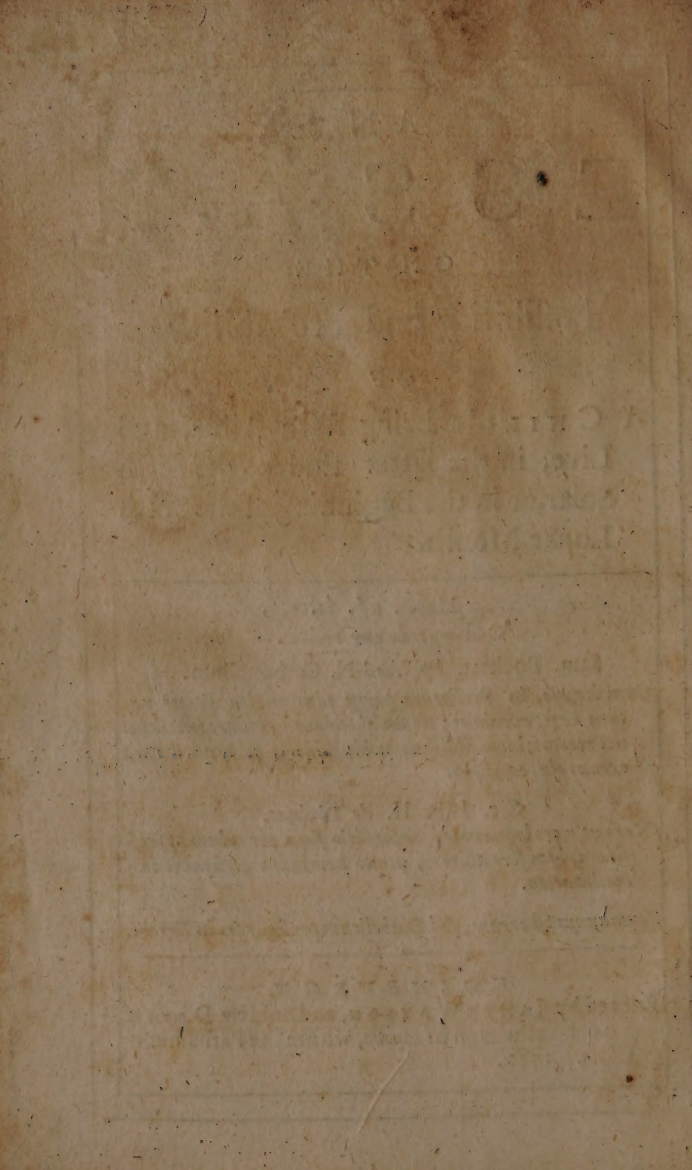
Cic. Lib. II. *de Divinat.*

Nam ut vere loquamur, Superstitio fusa per orbem oppressit omnium fere animos, atque hominum occupavit imbecillitatem.

Humanum est errare, sed Diabolicum perseverare in Errore.

E D I N B U R G H,

Printed by JAMES WATSON, and Sold by DAVID SCOT at the Sign of *Apollo*, within the Parliament-Clofs. 1712.





T O

The Right Honourable

T H E

*Earl of GLASGOW.**My LORD,*

A N being the most Noble Creature of this Sublunary World, and Lord of the Terraqueous Globe, for whose Use the *ALMIGHTY* has appropriated all the other Beings therein contained ; and these being of no Value, but in so far as they are subser-

vient to his Sufſtentation, and to the great Ends of his Creation; by neceſſary Conſequence the Generation of Mankind, by which the ſame is continued from the Beginning to Succeſſive Ages, muſt be one of the greateſt Subjects that can fall under his Conſideration.

And ſeeing, in a Tract of ſo many Thouſand Years, many unuſual and extraordinary Events have happen'd about his Birth relating to the Times, Numbers, and Qualities thereof, concerning which many honeſt and good People of various Perſuaſions are in Doubt; and among the reſt ſundry of the Reverend Clergy of this Church having taken ſome Umbrage at a Declaration, lately given by Phyſicians and Chyrurgeons to one of their own Number, whoſe Wife was brought to

Bed of a living Child in the latter end of the Fifth Solar Month; I take this Occasion to dedicate my Thoughts, on this Subject of the Generation of Mankind, to one of so great Penetration.

And this Essay being principally design'd for the Satisfaction of some of the Reverend Clergy, who are of a different Sentiment from me, I was naturally led to intitle the same to your *Lordship's* Protection, who has had so frequently the Honour of Representing *Her Most Gracious Majesty* in their General Assemblies, always with the Approbation of your Royal *Mistress*, and to the Contentment of this National Church.

And as your *Lordship* did demonstrate your Integrity and Sufficiency in managing the Royal Concerns, re-

lating to the Church; so your Dexterity has been no less evident to the Laity in managing those Civil Trusts that *Sovereignty* was pleas'd to repose in you: And in all those sundry Stations which you have adorn'd, you have had the Happiness to acquit your self to the universal Applause of all good Men whose Business was to have necessary Affairs with you; and when your *Lordship* sometimes could not comply with their Demands, you had the Capacity to refuse them with a better Grace, than the most part of Mankind can bestow a Favour. But least I shou'd offend your Modesty, I shall insist no longer upon your Personal Merit, but refer that to a better Pen.

Being under many Obligations to your *Lordship*, I find my self

bound

bound in Duty to make this Publick
 Testimony of my Gratitude, for the
 Favours I have received from your
 Hands; and seeing I am unable to make
 a suitable Return, I hope your *Lordship*
 will accept of my Inclinations, till I
 be in a better Capacity to demonstrate
 how much I am at your Devotion.
 And with all Submission I beg leave
 to subscribe my self,

My L O R D,

Your Lordship's

most Obliged

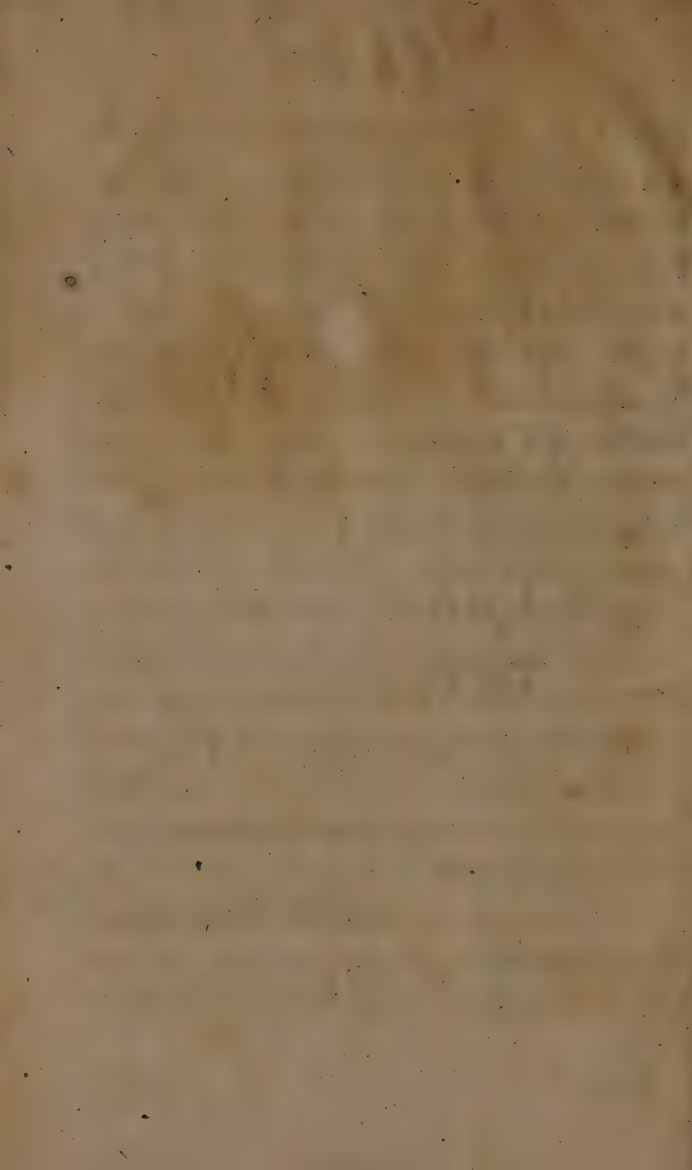
and most Obedient

Humble Servant,

D. DICKSON.

M. D. C. R. M. E. S.

P R E.



P R E F A C E

T O

The R E A D E R.

I Never designed to have appeared to the *World* in Print upon this Subject, unless the Sentiments of those who were against me had been Severe upon my Character and Reputation, which are equally dear to me with my Life ; and seeing it was suggested by some, that those who gave their Declarations of the Possibility and Probability of a Child's being Born alive, and live in the Fifth Solar Month, had neither Reason nor Authority for their Testimony relating to

Mr.

Mr. Elder and his Wife, I thought my self obliged, since no abler Pen would undertake the Performance, to Vindicate those concerned from the Aspersions cast upon them; and to show what may be said upon so abstruse a Subject, the Nicety and Delicacy of which is such, That it cannot be treated of, without intermixing the Discourse with the Terms of Art. And therefore the Reader is not to expect from me a polite Stile, or any thing that may be suitable to the Beauty of the English Language, of which I do not at all profess my self a Master; and I think I do what is incumbent upon me, if I write so as to be rightly understood.

And now having Published my Opinions concerning the Generation of Mankind, I humbly submit them to the Censure of the Learned World; and at the same time I am ready, upon better Arguments, to re-

tract any Thing I have advanced upon this Head. But for the present, I think, I establish my Principles upon the most solid natural Grounds that the Subject-matter will allow ; and if I shall be an Instrument to stir up others of better Abilities to put this Matter in a clearer Light, I gain all the Ends I designed, having no other View than the Satisfaction and Interest of Mankind in their greatest Natural Concerns.

If the necessary Avocations of my Employment, and those which Providence of late has committed to my Share, had not hindered me, this small Treatise had appeared to the World in a more polite Dress than now it is. And upon this Account I expect the Courteous Reader will pardon the Escapes that may drop from my Pen, providing the Substance of my Reasonings be agreeable to Truth, which ought to be the great End of all Human Enquiries.

There

There is one Thing more I earnestly desire of him, That he may not give his Estimate of the Whole from a single Paragraph ; but, after a serious Perusal of the Essay, to reflect on the Merits of the Cause, without Prejudice and Prepossession.

Some may possibly imagine, that I have not used that Decency in explaining the Phænomena that Naturally occur'd to me on such a Subject. But let such as make the Objection, try if they can do it in better Linen, and I shall be very well satisfied : For upon that Consideration, I have been at some Pains, to give you it in the Dress in which it now appears.

ERRATA.

PAGE 10. Line 6. *for, dolore, read, dolor.* P. 23. L. 24. and 26. *for, ἐξ, read, ἐκ.* P. 25. L. 15. *for, always, read, generally.* L. 21. The Words, *It infallibly killeth the Mother*, do not belong to the Text, being only a Quotation from *Verduc*; and ought, for Distinction's Sake, to have been in a different Character. And the Author, upon that Account, thinks himself obliged to acquaint the Reader, That there are sundry Instances, recorded by Mr. Bayle at *Tholouse*, Mr. *Dionis* at *Paris*, and sundry others, which demonstrate, That a Child may be contained in the Cavity of the *Abdomen*, after bursting the *Womb* or the *Fallopian Tubes*, for a great many Years, without the Death of the Mother. And for Confirmation of this, let such as have any Doubts about the Verity of it, consult *Dionis* his *Dissertation upon Human Generation*; and if they understand these Cases narrated by him, a Child's being born alive in the latter End of the Fifth Solar Month, and afterwards to live; will not seem so extraordinary. P. 30. L. 5. in some Copies, *fuert, for, fuerat.* P. 31. L. 1. *Eugenius, r. Augenius.* P. 32. L. 3. *nixam, r. enixam.* P. 33. L. 16. *Mort du Mary, r. Mort de Marie.* P. 35. L. 12. *they, r. these.* P. 69. L. 31. *r. Solon, (1).* P. 76. L. 26. *r. Methimathnum.* P. 77. L. 5. *r. Rubr. 21. L. 32. r. Occultis.* P. 82. L. 24. *r. aqua intercute.* P. 90. L. 29. *for, are, r. is. in sundry places for notour read notonous.*

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A N
ESSAY,
 O N

*The Possibility and Probability of a
 CHILD's being born alive, and live,
 in the latter End of the Fifth Solar
 Month, &c.*

HAVING given the right reverend Mr.
John Stirling the Trouble of a Letter
 sometime ago, when the venerable
 Assembly was pleased to take the Case
 of Mr. *Elder* and his Wife under their
 Consideration, which had, by another Hand, a
 Postscript that gave Offence annexed to it, about
 which neither I, nor any of my Brethren were in
 the least concerned; I thought nevertheless, the
 Duty, I owe to him and all others who might
 justly have been offended on that Account, was
 to assert my Innocence in as publick a Manner as
 the Scandal was given; and to vindicate my self
 B of

of this, was one of the Motives that determined me to write again upon this Subject.

And now that I am publishing something on this Head, I know it will be acceptable to the wiser Part of Mankind, to have a Matter of so much Obscurity put in a clearer Light : And in so doing, I shall be obliged to repeat, in a great Measure, the Substance of what I had formerly printed ; and at the same time I shall endeavour to give it with Advantage, referring the Reader to the Citations after every Paragraph, for the Confirmation of what I assert.

But before I proceed to give Instances of a Child's being born alive, and live, in the latter End of the Fifth Solar, or in the beginning of the Sixth Lunar, Month. I shall give natural Arguments, proving the Possibility and Probability of the same. And if, in managing this Matter, I shall be so unfortunate as to offend any of the reverend Clergy, I solemnly declare, it's far from my Intention, having always had a Veneration for their Order : And since they enjoyn Christian Charity to others, they cannot omit the Exercise of the same Grace towards me, tho', in searching after Truth, my Ways of Reasoning may be far different from theirs.

In managing this Matter I shall carefully shun all Hypotheses, these generally existing no where, save in the Minds of Men ; so that my Arguments being founded only upon the *Data* of Medicine, they will be of more Authority with all judicious Persons who understand our Employment.

And

And here, by the by, it may be noticed, that the Reader, who presumes to censure my Arguments on this Head, ought previously to understand the nice Anatomy relating to the Organs of Generation of both Sexes. For the Structure of these Parts are supposed to be well known, before they can be capable of my Reasonings: And my chief Design being to show the Reasonableness of the Essay in general, I was under no Obligation to give an Anatomical Account of them; since the same may be had from a great many Anatomists, who have written Volumes on that Subject.

And to prevent, as much as possible, Ambiguity, and all Occasions of cavilling, I have in this Essay industriously omitted a great many Helps I might have had from comparative Anatomy.

And now, since I am to give my Sentiments about a Birth, which was said, by the Representations of Physicians and Chirurgeons, to be possible, I desire the Readers may be pleased to take the following Heads under their Consideration.

1^{mo}. That Children, from the first Conception in their Mothers Womb, are alive, and gradually increase in Activity, till at length their Motion be perceptible by the Mothers; which happens usually in the Third or Fourth Month, and in some particular Instances, much sooner. Which Perception nevertheless, according to the various Condition of the Parents, with Relation to their Health, peculiar Structure of the Parts, different Degrees of Sensation, Quantity of Fluids contain-

ed in the Cavity of the *Uterus*, and sundry Difcates accompanying Women with Child, must of Neceffity be various ; even to that degree, that some, of good Sense and very great Discretion, have doubted their being with Child, until the usual Pains of a natural Birth have undeceived them. And seeing, from what is already premised, it may be easily concluded, there is a vast Diversity as to the Vigour of Conceptions; it needs not require our having Recourse to a Miracle, when Nature, acting within its own Bounds, sufficiently solves the same. And seeing, that some Children of Five or Six Months, in strong Constitutions, may have equal or more Vigour within the *Uterus* of the Mother, than those of Seven or Eight Months old, of a weaker Habit of Body, and these latter usually living ; there is nothing repugnant to good Sense and Reason, to aver, That a Child, in the Circumstances now under Debate, may live also, especially if, after the Birth, there be an extraordinary Care taken of the same.

So I think I have sufficient Ground to advance what I have writ, as well from Nature as from Ancient and Modern History ; of which more in the Sequel of this Essay.

And in the mean time, I think my self obliged to acquaint such as shall give themselves the Trouble of reading this, that what I have hitherto related, is founded upon a Demonstration, That Animals cannot be Automatically or Mechanically made. Which Demonstration is owing to the Genius of a Great Physician in this Country

try *, who, if he had been pleased to undertake this Performance, would have done it to far better Purpose; and when he shall think fit to put Pen to Paper upon this Head, the learned World may expect a satisfactory Account as to Matters of this Nature, which I do not pretend to. And this Argument being a Demonstration of the Existence of a Deity against Atheists, I assure my self, the candid Reader will take it in good Part.

* Vid. *Arch. Pitcarn.* Dissert. de Circulatione Sanguinis in Animalibus genitis & non genitis, P. 102, 103, 104.

Unde sequitur cor & corpora medullaria iisdem viribus & eodem modo operantibus ad se mutuo semper referri, & relata fuisse eodem modo in prima cordis contractione quo in quavis subsequente referuntur. Quapropter vires cordis corporisque medullaris simul sunt ortæ simulque vigent, animalque proinde nullum unquam mechanice producitur. Et ex hisce deduco, liquorem a mare deciduum utero ovoque foemineo animal inferre circulatione sanguinis, atque vitæ munere jam ante potitum.

2do. Since it's certain, that in some Cases the *Ovum Muliebne* may be transmitted to the *Uterus* in its full Perfection, having received all the finishing Strokes of Nature, exactly qualifying it for the Reception and Nourishment of the *Animalculum Humanum*, and in other Cases the *Ovum Muliebne* may arrive at the *Uterus* before it has attained a sufficient Maturity, yet so as to receive and weakly to nourish the *Animalculum Humanum*, till at length a living Child be brought into the World, which is very plain from the Doctrine of *Moles*, or of false Conceptions rightly understood.

And seeing there is nothing to impede a vigorous *Animalculum* to lodge in the *Ovum Muliebre* come to perfect Maturity, and a weaker *Animalculum* to inhabit the *Ovum Muliebre*, which has not by far attained to the Perfection of the former : It is evident to a Demonstration, such as the Obscurity of the subject Matter now under Consideration does admit, that, in the First Case, the Birth must be very much anticipated ; and in the Second, as much postponed, to the usual Time of Two Hundred and Eighty Days.

And supposing, on the other Hand, the very Reverse of these Cases as above narrated, Alterations, in Proportion to the various Times of Birth, must necessarily ensue : For, from the different Vigour of the *Animalcula in semine humano*, and the Variety of Perfection, and Maturity in *Ovis Muliebribus*, all the Diversities of Births, as to ordinary and extraordinary times, are naturally to be deduced.

So that we may easily, from what is premised, rationally infer the Possibility and Probability of a Child's being born alive, and live, in the beginning of the Sixth Lunar Month, or in an Hundred and Fifty Days ; which, for any thing I know, is Mr. Elder's Case : And also, the Possibility and Probability of Births of Thirteen or Fourteen Lunar Months after the Fathers Death ; of which more in the following Paragraphs :

3^{tio}. And that there are sometimes *Ova* of very different Maturities transmitted to the *Uterus* at the same time, is plain from the manifold Observations

servations of Physicians, Chirurgeons and Midwives, about Mothers who have been delivered of a living Child and of a Fleshy *Mole* at once. And that the last doth proceed from an *Ovum*, which hath not arrived to a sufficient Perfection and Maturity, I prove from this; That only such as cohabit with Men have been observed to have them, Virgins never having any such. And if there be mistaken Observations of this Kind, with respect to these who had the Reputation of retaining their Virginitie, I very much suspect their Chastity. But as for the Tumors, which have been observed in the Cavity of the *Uterus* of real Virgins, and have been esteemed Fleshy Moles, they belong to some or other of those Swellings that are contained in a *Cyste*, and are continuous to the Cavity of the *Matrix*, to which the internal Surface of the *Uterus* is sometimes obnoxious, as well as the external Habit of the Body.

4^{to}. What I do here assert about the *Animalcula* is most plain & evident from microscopical Observations (1) upon Persons both sound, & diseased, & from the preternatural Conceptions, not only in the Oviducts (2) of Women, but in their very *Ovaria*, (3), from whence, in natural Conceptions, the Female *Ova*, containing a suitable Habitation and Aliment for the foresaid *Animalcula*, are in the usual manner, thro' the Fallopian Tubes, conveyed to the *Uterus*, in which they are continued in Life till a greater Supply of Provisions be derived to them from the maternal Womb for their further Subsistence, according to their gradual In-

crease; which Food cannot be communicated to them but by the Intervention of a *Placenta Uterina*, the Rudiments whereof, and of the Membranes containing the *Fœtus* with its Fluids, are only to be found in the *Ovum* it self: And it's from the want of this Habitation and Aliment contained in the *Ovis Muliebribus*, that in every natural Conception many Thousands (I had almost said Millions) of the *Animalcula* do inevitably perish.

And from this, with the Numbers of *Ova* conveyed to the *Uterus* by natural Generation, we may very rationally account for single and the greatest Pluralities of Births at a time.

(1) Dari animalcula in semine humano *αυτοζία* constat, quæ pro ratione morborum vel senectutis in variis subjectis varias patiuntur indispositiones, cum ea magis vel minus viva vel mortua in diversis constitutionibus sanis & morbofis reperiuntur.

(2) Vid. *Rioli* Anthropograph. Lib. 2. Cap. 35.

Vid. etiam *Graafius* de Organis Mulierum Cap. 14.

Vid. etiam *Elshoitzium* de Conceptione Tubaria.

Vid. The Abridgment of the Philosophical Transactions and Collections, Vol. III. P. 216.

Where Doctor *Fern*, in dissecting the Body of a Woman, who supposed her self to be Three Months gone with Child, found the Womb very small, not larger than in Virgins, and an hard Substance in the right Horn, which being opened appeared to be the Skeleton of an Infant, with the Navel-String smeared over with a white Matter, not unlike Plaster. See also the same Abridgment, P. 211. An Egg found in the *Tuba Fallopiana*, by Doctor *Bussiere*.

See also P. 214. and 215. of the same Abridgment, The Observations of Monsieur *Saviera* and of Doctor *Fern*, who give an Account of *Fœtus*'s found in the Cavity of the *Abdomen*, when the *Uterus* was found and whole.

Vid.

Vid. *Ephemerid. Germanorum decuriæ primæ annum secundum.*

Where *Dionysius* gives a like Instance, with those formerly mentioned, found in a publick Dissection.

(3) Vid. *Dan. Clerici & Jacob. Manget. Bibliothec. Anatomic. P. 623. & 624. Tom. 1. secundæ editionis.*

Verum etsi Domino *Mauriceau*, vassallum hallucinatum fuisse concederemus, de ovorum in foemellarum testiculis existentia, dubitandum ideo non esset; quamplurima enim alia pro generatione animalium ex ovis argumenta & experimenta aliunde peti possunt, ut ex authoribus infra adducendis patebit. Foetus autem humanos non in uteri tubis tantum, sed in ipsis testiculis generari & formari interdum posse, sequens historia, é *Diario*, seu *Ephemeribus medicinæ Gallicis* desumpta, evincet.

Extractum ex epistola a Domino de *S. Maurice M. D.* ad Dominum de *laClosure* apud *Petrocorios* medicinam facientem. 26. *Aprilis* 1682. super casu maxime singulari scripta.

Post id quod modo nobili Matronæ de *S. Mere* accidit, de foetus in mulierum testiculis formatione, ac proinde de ovorum existentia vix quenquam dubitare debere crediderim, vir clarissime. Matrona illa, cujus eximias novisti dotes, cum jam octies foelicissime peperisset, & a quinque annis gravida non fuisset, ac ideo ejusmodi periculo defunctam se putaret, in illud iterum incidisse ante tres circiter menses, existimavit; quia menstruis, quæ eam nunquam defecerant, per mensem integrum & amplius, etsi alias male non haberet, destituta fuerat: sed cum paulo post aliquid sanguinis ex utero (per duos postremos vitæ ejus menses) jugiter fere, absque ullo tamen incommodo, stillaret, se prægnantem non amplius credebat. Cum 22. hujus mensis die, postquam mane sana surrexisset, & per horam præterpropter scripsisset, in deliquium, quo pulsus omnino supprimebatur, incidit; loquebatur tamen & cognoscebat.

Dominus de *S. Mere* deliquium illud vaporibus cuiusdam mulieribus familiari adscribens, eo non multum commotus est, donec attrectato brachio nullum invenit pulsum. Tum privatio illa pallori lethali juncta eum adeo terrefecit, ut emissio nuncio me festinanter accersiverit.

Ad ægram circa horam octavam vespertinam accessi, eam frigidam & sine pulsû inveni, facies decolor, sudoreque pingui & frigido operta erat, ratione tamen & loquela etiamnum libere utebatur. De vehementi dolore colico ab inguine dextro ad renes continuato querebatur. Urgebat adeo dolore, ut cum partem dolentem tangere voluisssem, ea me, ne se attractarem, præ syncopes metu, rogaret.

Momento post imminentis partus omnia sensit præludia, Chirurgum suum vocat, atque inter ejus brachia, peperisse exclamans, moritur, nullo sanguinis effluvio, aut alio mali ipsius status indicio extrinsecus apparente.

Lethum adeo inopinatum omnes attonitos reddidit, & Dominum de *S. Mere* ad cadaveris apertionem, ut ejus causa retegeretur, petendam impulit. Dominus *la Chese* Chirurgus, ad id officii me assistente præstandum electus est; Domini de *Montauson*, *Vesane Petrocoriorum* Advocatus, de *la Porte* Eques Comitibus de *Taleran*, *du Vair* Pharmacopæus, cum duobus famulis testes fuere.

Apertis abdominis tegumentis intestina omnia, parte epigastrica, in sanguine fluentia visa sunt, sanguinis illius ultra libras duas cochleari, ne situs partium mutaretur, extrahi curavi; ita tum prodigiosam ejusdem coagulati quantitatem in dextro latere restantem advertens, eum manu auferre ipse tentavi. Quali vero stupore perculsus fuerim, cum inter priores grumos, fœtum pollicem crassitie æquantem, ac tertia parte brevior, distincte formatum, in quo sexus masculinus facile agnoscebatur, at nudum & sine integumentis, inveni, judicet vir clarissimus. Fœtum hunc quadræ impositum omnibus adstantibus ostendi, atque locum unde exiverat reperiendi avidus, vicinas partes diligentissime examinavi. Duobus digitis ab eo loco distare cornu uteri dextrum vidi. At auctus est stupor, ubi testiculum secundum longitudinem per medium dilaceratum, qua parte tubam non attingit, adverti; ejusque capacitatem sanguinis grumis opletam notavi. Ibi infantem formatum fuisse nullus dubitavi, simulque eum, nimium in eo loco incrementum adeptum, opportuno tempore delabi non potuisse ac tandem carcere effracto erupisse, cognovi.

In mea sententia confirmatus fui, dum testiculum hunc cum sinistro comparans, eum quadruplo crassiorem inveni; ovum

ovum enim gallinaceum crassitie æquabat, sinister vero minorem castaneam vix referebat. Ille foris & intus totus rubebat, præter sanguinis grumos quos continebat; at sinister pallidus, & granulis sebo luteo similibus plenus erat.

Tubam dextram examinavi, nec foetum eam unquam subiisse notare potui, quin ea sinistra omnino similis erat.

Uterum tandem accuratissime lustravi. Is nullatenus laceratus, & in statu mere naturali mihi visus est. Notavi tantum eum crassiores & molliores quam in fæminis non prægnantibus inveniri solet, fuisse. Talis omnino erat qualis ab *Harveo* primo graviditatis mense, describitur. Specillum per vaginam in capacitatem introduci, utrumque diffindi curavi, ne vel minimum conceptionis indicium animadverti. Membranae interioris vasa sanguine plena & veluti varicosa mihi equidem apparuerunt, atque hinc dubio procul parvus ille de quo locutus sum, fluxus procedebat.

Quamquam mortis hujus Matronæ causam aliorum inquitum ire necesse non esset, cæteras tamen tum abdominis, tum thoracis partes considerare volumus, easque optime & naturaliter constitutas reperimus.

Quid e supradictis concludi possit, te jam judicare sino, cum nemo, te melius, vir clariss. consequentias ex hoc phænomeno necessario sequentes deducere valeat.

De quibusdam foetibus tum in tubis, tum in infimi ventris capacitate repertis, integro utero, integrisque tubis manentibus, verba faciunt autores. At neminem hætenus conceptionem in testiculis, aut ovario fieri demonstrare potuisse puto, unde ovorum existentiam ulterioribus probationibus indigere multi huc usque crediderunt. Verum ex historia supra allata id manifeste probare mihi videor.

5^{to}. And that there could be no Conception of Animals without the *Ova* of the Females, the Anatomical Experiments of *Ruysschius* & *Nuckius*, do evidently demonstrate; and seeing these are more adapted to the *Latin* than to the vulgar Language, I shall give them in *Bergerus* his own Words,

Words, who has compendized their Sentiments upon that Head.

“ Sed primus & clare *Ruyfchius* in muliere, brevi ab imprægnatione interempta, ovi nuper exclusi in testiculo sedem, partemque tubæ proboscidis instar, ad ovarium totam ut maturum exciperet ovulum, vidit & demonstravit in *Obs. de Ovo in Utero Hum. reperto*. Quo pertinet elegans *Nuckii* experimentum, quo ille in cane foemina tertio post congressum die, extraxit per vulnus, abdomini inflictum, finistri lateris cornu, cujus ovarium jam duobus ovulis majusculis notabiliter conspicuum vidit; idemque deinde inter ovarium & vaginam, medio loco, ligatura arctiore constrictum, reposuit, ac vulnus obligatum intra octiduum ad cicatricem perduxit. Vigesimo primo ab injecta ligatura die canem secuit, & cornu finistri partem, ligaturam inter & ovarium, duplici obfessam foetu, alteram vero partem, ligaturam inter & vaginam, vacuum & inanem deprehendit, eoque experimento magnam generationi animalis ex ovo lucem attulit, adeo ut vix cuidam locus de eadem amplius dubitandi sit relictus. Vid. *Berger. de Natur. Humanâ. P. 457.*

6to. Seeing I am upon this Subject, I cannot forbear to take notice of the admirable Contrivance of Nature, in the Formation of the *Ova*; there being in the Ovary a glandular Substance, called, by Anatomists *, *Corpus Luteum*, which has a Cavity wherein the *Ovum* is formed, and gradually nourished by a Stalk or Peduncle, through which the Juices are communicated from the one to the other, till the *Ovum* arrive to Maturity. And then being incapable of receiving any more Fluids (which are of that Nature as to con- crese or harden, like the White of an Egg by the Heat of the Fire) the Stalk, as those of Fruits when

when they are ripened, begins to shrink : And so its Separation, from the *Corpus Luteum*, by too great Maturity ; or in Copulation, by vertue of the Contraction of its external muscular Coat, and the muscular Extremities of the *Oviducts*, is pressed to the *Papilla* of the same, and from thence thro' the outward Membrane of the Ovary, into the Fallopian Tubes, by the progressive Motion of these to be conveyed to the *Uterus*. And as by its Separation from the Peduncle it leaves a Pore for the Admission of the *Animalculum Humanum* ; so it likewise carries alongst with it the Rudiments of a *Placenta Uterina* ; leaving afterwards a Scar in the outward Membrane of the Ovary, which the *Papilla* of the *Corpus Luteum*, before had very much attenuated.

And as the *Ovum*, while in the *Corpus Luteum*, was supplied with transparent and pellucid Liquors, transmitted to it from corresponding Vessels ; so when it arrives in the *Uterus*, in a short time thereafter, it derives a suitable Aliment from the Mother, for the Nourishment and Augmentation of the *Fœtus*, and the Increase of its own Bulk. And seeing the learned Doctor *Pitcairn*, in the Dissertation formerly cited, has sufficiently demonstrated, That Animals cannot be Automatically or Mechanically made ; and that the *Ovum* appears manifestly to be produced by Way of Vegetation : It seems very reasonable to infer from the Premises, that as we have the *Animal* Life from the Male ; so we derive the *Vegetative* from the Female.

And

And this appears to be a rational Consequence from this Consideration, That the *Animalcula* in their usual Receptacles, still retain their natural Magnitude, tho' with some Diversity, if we compare one Man with another; but that is so small as not to be discerned by Microscopical Observations: For if they were capable of any remarkable Increase, in the Abstinence from Venery they might be so enlarged, as to make chaste People, of all others, the most miserable; procuring to them, by their vigorous Motions, constant Inclinations, without a Possibility of Procreation; the *Animalcula* being, by their Bigness, rendred altogether incapable to pass thro' their proper Conduits. But seeing that never happens in a natural State, they, from their Multitudes, may be so increased, as to occasion innocently nocturnal Pollutions in men: And from this we may easily conclude, that the Number and Maturity of the *Ova*, in the fair Sex, may influence them in the same manner.

But since the Goodness of GOD to Mankind is such, that Virtue has been generally encourag'd; we have all the Reason in the World to think, that the Author of Nature has so framed our Constitutions, that such, as are willing to observe His Precepts, should be in a better Condition than those who transgress them; tho' in some special Cases, for Reasons only known to the Almighty, it may be otherwise.

Now if the *Animalcula* should increase in Bulk, in chaste People, during their Abstinence

nence from Venery ; they would not only obstruct their own Canals, but occasion naturally various Diseases, in the respective Parts, in proportion to their Abstinence ; and seeing that does not fall out, they being always capable, in a State of Health, to pass that Way : Nevertheless the *Animalcula* may be so enlarged, as to be disproportioned to the Pore of the *Ovum* ; and in that Case Barrenness must inevitably ensue. And from this we have a clear Reason, why one Man may procreate with one Woman and not with another ; the *Animalcula* being enlarged in the one, and the Pore of the *Ovum* diminished in the other : And if the Pore of the *Ovum* should be too much enlarged, Sterility is likewise occasioned, it not being fit to retain the *Animalculum* after its Admission. And from what is premised, we may also reasonably inter, that married Men and Women, performing all the Duties of due Benevolence, may have no Procreation, tho' none of the Parties can be said to be absolutely, but only respectively, barren.

* Vid. *Marcelli Malpighii* Differt. Epist. Varii Argumenti de Utero, Viviparorum ovis, &c. ad clariss. *Jacob. Sponium*, Medicum *Lugdunensem* in *Gallia*.

7^{mo}. And now that I am writing about the *Ova*, I think it will not be improper to explain Two *Phænomena*, that are very different ; about one of which Mankind intertain various and uncharitable Sentiments, tho' not as to the other. And the first is from a Luxuriancy of Liquors in the

the one Case, and a Penury in the other : The Diseases of these pertaining to the Sex of riper Years ; and those, when they are in the Prime of their Youth.

I shall begin with the last, where there is a Redundancy of Liquors, supplied to the *Ovaria*, and consequently to the *Ova* contained in them.

If that Liquor be mild it raiseth only a rational Desire of Cohabitation, subject to the superior Power of Reason and Religion ; but if the same be irritating according to the respective Degrees of Stimulation, it hath various Effects, but still subject to the Laws of Modesty, a natural Companion of the fair Sex. But if the Impressions it makes upon the Nerves continuous with them, be still increasing, it is no Wonder that the Animal Spirits make suitable Representations or Sensations to the Soul, which again, by its Thoughts, reacts upon the Body ; corroborating the Desires of the same, until by the mutual Vicissitude of these Operations, and the Liquor contracting the highest Degree of Irritation, the Patient is said to labour of a *Furor Uterinus* : Tho' she is no more culpable in this, than when raving in a Fever ; and the last not being a Crime, neither is the other, the Causes of none of them being in her Power. So that she deserves in both Cases equally our Care and Compassion. And the one upon the Matter is no more a Reflection, than the other ; the Difference being only with Relation to the Parts concerned.

And what I have advanced upon this Head seems naturally enough to be confirmed from a Story related by *de Graaf* *, which, for Decency's Sake, I shall give the Reader the same in his own Words.

* Vid. Biblioth. Anatom. Tom. i. secundæ editionis P. 613. Colum. i.

“ Castrata animalia, foeminas putamus, non solum fecunditate destituuntur, sed venereæ voluptatis omnem deponunt appetitum: quod in suis foeminis palam innotescere, a *Galeno* & aliis comprobatur. Cujus rei bene conscius rusticus ille fuit, qui, *Wiero* teste, cum filiam suam amasio, clam indulgere animadvertisset, ipsam congrue vinculis obligatam castravit, ut erat forte fues foeminas castrandi peritus; unde nata amoris & libidinis oblita, rei tantum domesticæ sedula deinceps operam navavit.

As the Fair Sex increase in Years, the Fluids which nourish the *Ovaria*, and by the Intervention of these the *Ova*, gradually decrease, till at length, for want of a convenient Liquor, they begin to shrink; and after that, if I be not much mistaken, altogether to disappear; and so the Sex becomes incapable of Propagation. For if the *Ovaria* and *Oviducts* in old Hens are observed to be wanting, we may rationally infer, that the *Ova* in old Women are deficient. And this generally falling out sooner amongst Women, than the *Animalcula* cease to exist in Men, we have the true Reason, why the Females fail sooner in the Matter of Generation, than the Males.

And that the *Ova* are either deficient, or a suitable Fluid wanting in the Mass of Blood, or that the Organs of Secretion are rendered incapable

ble for such a Separation ; is manifest from the common Experience we have about Affairs of this Nature. Tho' it must be acknowledged there is a vast Difference betwixt Persons in Matters of this Kind ; some being for a good Number of Years prolifick more than others, yea after the usual Date : And then supposing the Existence of the *Ova*, it is reasonable to conclude, that a convenient Fluid not being furnished, is the principal and most frequent Cause of their Sterility ; since all the other Secretions in a State of Health proceed with them after the usual Manner, this only excepted. All which is very much confirmed, from the Increase of their Bulk and Corpulency, after they have left off bearing ; which may very often be observed.

And, by the By, I shall only notice, that the Menstrual Evacuation is not properly by Secretion, that being generally performed by the Mediation of a Glandular Substance, which Anatomists have not as yet discovered in the *Uterus* relating to that Evacuation : But if by Secretion they understand a Fluid, secerned thro' lateral Pores near to the Extremities of Arteries, before their Termination in beginning Veins, which usually transmit into the Cavity of the *Uterus* a serous Liquor, until by the Increase of the circulating Blood, their Diameters are so enlarged as to admit not only the serous, but likewise the globular Parts of the same ; which, by the subsequent Pressure, are obliged to follow the like Direction, till, by the Evacuation, the Quantity of the Fluids gradually diminishing, the

the Blood Vessels in Proportion are contracted, till at length the red Parts of the circulating Fluids being excluded from passing that Way, the Menstrual Flux is said to cease. And in this Sense, I shall not dispute the Acceptation of the Word.

Now the Blood Monthly recruiting, in Women come to Maturity, and arising to the same Plenitude, or nigh unto it; we have the true Reason of their Monthly Evacuation. But whether the Quantity of that proceeds from the *Diameter* of the *Aorta* being more enlarged in Women, than in Men, in Proportion to their Bulk; or from other Causes, I shall not take upon me at this time to determine, that being foreign to the Design of the present Essay.

8vo. And that there should be so many Thousand *Animalcula* to one *Ovum*, appears to me to be very agreeable to the Divine Wisdom and Providence in the Propagation of Mankind; the Orifice, by which they can enter that, being many Millions less than the *Ovum*, to which the *Animalculum* in a natural Generation is admitted. And if Two, or more of these *Animalcula* shall enter a single *Ovum*, we may with some Probability account, from the various Coalition of their Parts, together with the Unnatural Confusion of Seeds, for the Preternatural and Monstrous Births, that for the most Part hitherto have happened in Nature: Especially if we shall add to these, the various external Accidents, that may happen to the Mother and the Child, or Children, and other Conceptions when in the Womb.

And that without having any Recourse to Imagination, which only makes an Impression on the external Habit of the *Fœtus*, without the least Alteration of the natural Structure of the internal Parts; as is evident from the various Signatures stamped upon the pliable Surfaces of the Infants, by the Force of the Imagination of the Mothers; where tho' the external Parts be discoloured, the internal retain their Soundness, and Integrity, being subservient to all the Ends of the *Animal Œconomie*.

And tho' the Imagination of the Mothers be able to alter the Colours of the *Fœtus*, as is plain from the Policy of *Jacob* with *Laban* † in Relation to their Flocks; yet it is in Nature impossible, that it should have Power to change the Kind or Species of Animals; which in Monstrous Births, of Necessity must be supposed, if that be the Cause. But that it is insufficient to produce such Effects, appears plainly by this, That none of us by Imagination, can so much as make one Hair white or black * in our own Persons. And tho' there be Instances of the sudden Alterations of the Colours of the Hair, occasioned as is generally believed from the Passions of the Mind, when extraordinarily exalted, as in the Case of a violent Fright and Fear; these vastly differing from Imagination, are nothing to the Purpose in Hand.

† Vid. *Genes.* C. 30. V. 37. to the End.

* Vid. *ΜΑΘ. Κεφ. ε. λς. Μήτε ἐν τῇ Κεφαλῇ σὺ ὁμώσεις ὅτι ἐ δύνασαι μίαν τρίχα λευκὴν ἢ μέλαιναν ποιῆσαι.*

9no. And that the Numbers of the *Animalcula* should bear a suitable Proportion to the Bulk of the *Ovum* with Relation to its Orifice is plain from this Consideration; That if a few were only transmitted from the Male to the Female, it would be many Thousands to one, if any of them should reach the Orifice of the *Ovum*, that being in Proportion to its Bulk, as many Millions to one. So that they might, in all Probability, wander on the Surface of the *Ovum*, till they perished for want of Food; which Fate they would more frequently undergo, if it was not for the Providence of Nature, that conveys alongst with them a suitable Aliment, not only from the Testicles of the Male, but also from the *Vesiculae Seminales*, the *Prostatae*, the *Couperian Glands*, and those of the *Urethra* it self, to sustain them at first in the *Uterus* till the Arrival of the *Ovum* there.

And that the *Vesiculae Seminales* furnish a Liquor fit to dilute the *Semen*, transmitted to them from the *Testes*; and to nourish the *Animalcula*, during their Residence there, especially in a long Abstinence from Venery; appears to be most agreeable to Observations of Sterilities, that have ensued upon their being cut, or dilacerate in Lithotomie.

And tho' neither the *Seminal Vesicles*, nor the *Prostatae* produce Liquors that are of their own Nature prolifick; yet without the Fluids they afford there could be no Procreation. For upon the Corrosion of the *Prostates*, in the *Lues Venerea*,

Barrenness infallibly succeeds; the Balsamick Nourishment which they naturally produce, for the Sustainment of the *Animalcula*, in that Case being deficient.

*I*mo. And all this Contrivance of infinite Wisdom, about the Procreation of Mankind, seems to me to be calculated, for the effectual accomplishing the Benediction bestowed by the Almighty on our first Parents, at their Creation: That from them the same Blessing of increasing, and multiplying, might be derived, and continued, to all succeeding Generations. From which it is evident, that as we derive our Natures from them, so our Original Transgression proceeds from the same Fountain; the whole Race of Mankind having been actually, or in Miniature, in *Adam's* Loins at the time of his Fall.

*I*mo. From the Principles I have already laid, one may very easily account for some of the Causes of Sterility in both Sexes; and many other Diseases relating to Generation: But to be particular as to them, would exceed the Bounds of a short Essay. And tho' I have no Design to enlarge about the Causes of Barrenness; nevertheless some extraordinary Cases coming to my Remembrance, I shall imbrace the present Occasion, to relate them. And the first is an Instance of it from the total Obstruction of the *Fallopian* Tubes, which I observed in the Evisceration of a Lady, who had been married to sundry Husbands, always without Issue; and sometimes they have been observed to be altogether wanting.

And

And this Coalition or Continuity of the *Oviducts*, puts me in Mind of sundry others that are still more remarkable; which were these of the *Vagina*, there being a Continuity of it from the upper Part of the *Urethra*, to the internal *Orifice*; in several Women come to Maturity. But as these were happily remedied, by a young Gentleman Chirurgeon-Apothecary in this Place; those of the Fallopian Tubes are invincible.

12^{mo}. I once designed to have instituted a Comparison, betwixt one Miraculous, and all other Natural Conceptions of Human Race; and after a few Considerations upon so great a Subject, to have drawn a Consequence or Two subservient to the Purpose in Hand. But upon second Thoughts, I judged it much more eligible, to leave so sublime a Theme, to those whose Profession, and Abilities, intitle them to manage a Matter of that Importance, with that Decency, Dignity, and Majesty, the same requires; being sensible, of my own Weakness, for such a Province. However I shall only take Notice, That as our Saviour coming by extraordinary Generation, is of the Seed of the Woman, ἐκ σπέρματος γυναικὸς *: So all the rest of mere Mankind, are of the Seed of a Man, ἐκ σπέρματος ἀνδρὸς †. From which sundry Corollaries might be drawn; but I leave them to others of greater Sufficiency.

* Vid. ΓΕ'ΝΕΣ. Κεφ. γ', τέ. Καὶ ἔχθραν θησὶ ἀνὰ μεσὸν οὗ καὶ ἀνὰ μεσὸν τῆς γυναικὸς, καὶ ἀνὰ μεσὸν τοῦ σπέρματος οὗ, καὶ ἀνὰ μεσὸν τοῦ σπέρματος αὐτοῦ. Αὐτὸς οὗ τηρήσει κεφαλὴν, καὶ οὐ τηρήσεις αὐτὸς πτέρναν.

† Vid. ΣΟΦ. ΣΑΛΩΜΩΝ. Κεφ. ζ. β. Εὔλυφην σαρκὶ ἐν σπέρματι ἀνδρός.

13th. And that my Reasonings on this Subject, are just, and consonant to Nature, the most Unnatural Sins of Mankind, in their several Generations, do furnish me various Arguments to prove what I assert. But for the Sake of the present Age, and of our Posterity, I forbear blotting Paper with such Abominations, And upon the same Consideration, I omit to speak of sundry Things relating to the *Ova* in the Fair Sex. Nevertheless on this Occasion I think fit to remark, That as by their Maturity they sometimes fall into the Cavity of the *Abdomen*, so by lascivious Tirillation into the *Uterus* it self: In both which Cases they occasion various Diseases; and are in both rendered absolutely unfit for Impregnation. For as in *Oviparous Animals*, the Egg, not impregnated by the Male, is incapable by Incubation, or any other Art, to produce its Kind; even tho' the Male should use all Endeavours to fecundate it, after the same is once laid by the Female: So in *Viviparous Animals* from a Parity of Reason, the *Ovum* once separated from the *Ovarium*, without Copulation with the Male, is afterwards incapable of Impregnation. It being after the Separation only an extraneous Body and without Life, having no Communication with the Fountains from whence that is maintained, But in natural Conceptions, Life is again restored into it by its new Inhabitant, when the same ar-

rives at the *Uterus* ; and afterwards more fully maintained, by constant Supplies derived from the Mother to it ; and from thence, to the young Guest contained therein. So that in our very Conceptions, we have a natural Emblem, of our Death, Grave, and Resurrection. And as for the *Fœtus's* that have been found in the Cavity of the *Abdomen*, (the *Uterus* being found) these proceeding only from the *Ova*, that have been impregnated in the *Fallopian Tubes*, and the *Ovaria* ; they gradually increasing till the containing Parts, being unable to bear a further Dilatation, are dilacerated ; so that of Necessity the *Embrios* contained in these Places must fall in among the Intestines, which is always accompanied with the Death of the Mother.

Vid. *John Bapt. Verduc. M.D.* his Treatise of the Parts of a Human Body, &c. C. 1.

If the Egg by any Occasion happens to stop in the Tube, and is there nourished till the third or fourth Month, it infallibly killeth the Mother, whenever it gets loose, because this cannot happen, without the Loss of much Blood. The Woman, who died 1669, *January* the fifth, was a fair Instance of this Kind ; she had been troubled with terrible Convulsions for three Days together, and then she died, being Four Months gone with Child. They then shewed to several Persons the *Fœtus*, which was in the right *Tube* of the *Matrix*, which it had tore.

vid. *Journal. des Scavans. 1669.*

1420, And

14^{to}. And from what I have hitherto advanced, it may be rationally interred, That all natural and usual Impregnations, are at first in the *Ova* after their Separation from the Ovaries, when in the ordinary Manner they arrive at the *Uterus*; the Conceptions in the Ovaries, as also in the *Fallopian Tubes* being preternatural. And, by the By, I shall briefly notice, That as I have from these monstrous Sins, together with the preceeding Theorie, established my Arguments as to the Manner of Generation: So I have likewise effectually confuted a great many specious but false *Hypotheses*, with which Mankind, for many Centuries, has been abused; and in particular, that celebrated One of the *Aura seminalis*, &c. And, I think, the best Use that can be made of those Prodigies of Nature; next to the Abhorrence of them is the Confirmation of natural Truths.

15^{to}. I know, the Generality of Divines, Lawyers, and Physicians, have hitherto been, both in Opinion and Practice, in Opposition to what I am endeavouring to maintain. But all of them, who have written on this Subject, in former Ages, being ignorant of the Principles upon which I found my Reasonings, (the Discoveries of Nature not being then sufficient, to let them in to the Knowledge of Generation) it is no Wonder, that they went with the Multitude, in the Way of their Arguings. And if any Person has published any thing on this Head, to the contrary, after such Discoveries of Nature have been made, which

which rendred me capable to account for it ; that may proceed from their not duly pondering them: Or, tho' Nature was in some Degree unvail'd to others, it was hid to them ; these Discoveries never having come to their Hands : Or, from the Insufficiency of the Author for such an Undertaking. So that their Reasonings, are not so much as to be put in the Ballance, with these I have here produced. From whence I conclude, If I can give invincible Documents of the Existence of Births, some Months before, and sundry Months after the usual Time ; I establish the preceeding Theory to a Demonstration.

And for that End, I shall begin with Instances of such Births, as have been postponed to the Natural ; and afterwards proceed to these that have anticipated the same : And the Authorities I adduce, shall be equal to the like given in any human History.

16to. But before I lead my Witnesses, I solemnly, in the Presence of Almighty GOD, do protest, That I have no Designs in the least of cloaking or encouraging of Vice, or doing any thing that may tend to the Discouragement of Virtue. Therefore I desire it may be noticed, that the Cases I am bringing for the Proof of the foresaid Purposes, are singular, and extraordinary Steps of Nature, more or less, as they differ from the natural Time, of which generally the Births have more, or less a Signature, as they are remote, or near to Nine Months ; of which I shall write more fully, when I come to apply what is premised

mitted to Mr. *Elder's* Case. And now being Providentially called, to the Vindication of those who gave Declarations in his Behalf, I think myself, considering my Station, privileged to promulgate natural Truths; as well as Divines are required in theirs to explain the Revelations of GOD.

And tho' my Thoughts, on this Subject, be vastly different, from those of the Generality of Mankind; it is not reasonable from thence to conclude, that my Sentiments are false: As is manifest from the old Opinion, of the Impossibility of Antipodes; of whose Existence, we have now a Demonstration beyond all Contradiction.

17^{mo}. Thus having laid a Foundation in Nature; I shall now endeavour, Historically to illustrate, what I have hitherto advanced: And in doing this, I shall follow the Order proposed; and begin with Births that have been postponed, to the usual Time already mentioned.

It is beyond Controversy, with those who have read Ancient, and Modern Histories, especially, with relation to Medicinal Affairs; that many Children have continued longer in the Mother's Womb, for several Months, than the usual Time. Yea some Ladies, in our own Country, of the first Quality, have been with Child for several Years: But these Children having never been born (their Mothers Bellies proving their Graves) it's fit to leave them in Oblivion; and proceed to such, as have been brought forth alive.

And

And I shall begin with (a) *Solomon*, who speaking of himself, in his Apocryphal Book of *Wisdom*, declares, He was fashioned to be Flesh, in his Mother's Womb, in the Time of Ten Months.

(a) Vid. ΣΟΦ. ΣΑΛΩΜΩΝ, Κεφ. ζ. β.

Καὶ ἐν κοιλίᾳ μητρὸς ἐγλύφην σαρξ δεκαμηνιαίῳ χρόνῳ, παγείς ἐν αἵματι ἐκ σπέρματος ἀνδρὸς καὶ ἡδονῆς ὑπνῷ συνελθούσης. Ex vet. Test. Græc. juxta exemplar Vatican. Romæ edit.

Et in utero matris figuratus sum caro tempore decem mensium, coagulatus sum sanguine, ex semine viri idque per voluptatem conjunctam somno.

16to. And to the Authority of *Solomon*, for the Naturality and Legitimacy of Births of full Ten Months, I shall add the Testimonies of (b) *Hippocrate*, (c) *Aristotle*, (d) the *Decemviri* at *Rome*, who belicved Births at any Time of Ten Months to be Natural, with whom (e) *Virgilius*, (f) *Ovidius*, (g) *Terentius*, (h) *Menander*, (i) *Cæcilius*, (k) *Plinius* the Elder, (l) *Plautus*, (m) *Aulus Gellius*, (n) and the Universality of Lawyers, and other Authors, upon this Subject, do consent.

(b) Vid. *Hippocratem* ΠΕΡΙ ΤΡΟΦΗΣ. εἰς τελειωτῆτα τ. ad perfectionem trecenti.

(c) Vid. *Aristot.* Lib. 7. *Histor. Animal.* Cap. 4. Ἀνθρώπων δὲ πολλοὶ μόνῳ τῶν ζώων. Καὶ γὰρ ἐπτάμηνα, καὶ ὀκτάμηνα καὶ ἐννεάμηνα γίνονται, καὶ δεκάμηνα τὸ πλεῖστον: ἔνιαι δὲ ἐπιλαμβανέσι καὶ τὰ ἐνδεκάτε μηνός.

Soli homini multiplex pariendi tempus datum. Nam & septimo mense & octavo & nono parere potest, & quod plurimum decimo: nonnullas etiam mulieres undecimum mensem attingere.

(d) Vid. *Auli Gellii* Lib. 3. Cap. 16.

Quoniam Decemviri in decem mensibus gigni hominem, non in undecimo scripssent.

(e) Vid. *Virg.*

(e) Vid. *Virg. Eccl.* 4.

Matri longa decem tulerint fastidia menses.

(f) Vid. *Ovid. Lib.* 2. Fast.

Luna novum decies implevit cornibus orbem

Quæ fuerat virgo credita, mater erat.

Et idem, *Lib.* 3.

Seu quia bis quino foemina mense parit.

Et *Lib.* 5.

Jamque decem menses & puer ortus erat.

(g) Vid. *Terent. in Adelphis*, Act. 3. Scen. 4.

— — — — — virgo ex eo

Compressu gravida facta est, mensis hic

Decimus est.

(h) Vid. *Aulum Gell. loc. cit.*

Τὴν καὶ δεκάμηνον.

(i) Vid. *loc. cit.*

Insoletne mulier decimo mense parere?

(k) Vid. *Plin. Secund. Hist. Natur. Lib.* 7. Cap. 5.

De homine generando & pariendi tempore a mensibus septem ad undecim.

(l) Vid. *Plaut. in Comœd. Cistellaria.*

Tum illa, quam compresserat, decimo post mense exacto hinc peperit filiam.

(m) Vid. *Aul. Gell. loc. cit.*

(n) Vid. *Alphonse a Caranza Juris Consult. Hispani Tractatum de partu naturali & legitimo*, P. 569.

Interpretes Juris, uno aut altero excepto, decimestres partus probârunt, & legitimos agnoverunt.

And therefore I shall not insist further on this Head, but proceed to such as are more postponed to the usual time; and in Consequence of this I shall give Instances of Children born in the Eleventh, Twelfth, Thirteenth, Fourteenth, Fifteenth and Sixteenth Months, from the Authorities of (o) *Homer*, (p) *Aristotle*, (q) *Varro*, (r) *Plinius Secundus*, (s) *Aulus Gellius*, (t) *Avicenna*, (u) *Cardanus*, (x) *Alexander Benedictus*, (y) *Horatius Eugenius*,

Eugenius, (2) *Paulus Zachias*, (1) *Victor Trincavellius*,
(2) *Gothofredus*, (3) *Adrianus Spigelius*, (4) *Sandius*,
(5) *Bokelmannus*, (6) and from the Author of the
Book entitled, *Les Loix Civiles dans leur Ordre*
naturel, referring the Reader for Probation to
the following Notes, collected from the respec-
tive Authors.

(o) Vid. ὈΜΗΡΟΥ Ὀδύς. λ. who, in the Eleventh
Book of his Songs about *Ulysses*, is plainly of the Opinion,
That the Twelfth Month was a fit and proper Time for Hu-
man Births; as is plain from the following Verses.

Λῦσε δὲ παρθένην ζώνην, κατὰ δ' ὕπνον ἔχουεῖν.
Αὐτὰρ ἐπεὶ ῥ' ἐτέλεσε Θεὸς φιλοτήσια ἔργα,
Ἐν τ' ἄρα οἱ θυχερί, ἔπος τ' ἔφατ', ἐκ τ' ὀνομαζεῖ,
Χαῖρε γυναῖ φιλοτητί, περιπλομενὸν δ' ἐνιαυτὸν
Τέξεις ἀγλαὰ τέκνα. Ἐπειὲν ἀποφῶλοι εὐναὶ
Ἀθανάτων.

Solvit autem virgineam zonam somnumque superinfundit,
Cæterum postquam perfecit Deus amatoria opera,
Inhæsit fane manui, verbumque dixit & prolocutus est,
Gaude mulier amore, circumvoluto autem anno
Paries pulchros liberos. Quandoquidem non vani concubitus
Immortalium.

Quæ carmina *Joannes Lalamantius* sic apte Latinitate do-
navit.

Virgineum solvit cestum, placidumque petivit
Conjugis infusus gremio per membra soporem.
At postquam munus Numen perfecit amoris,
Et dedit amplexus atque oscula dulcia fixit.
Hic prensare manu, & dictis compellat amicis,
Gaude hoc complexu: nam cum se volverit annus,
Illustres natos paries. Haud irrita Divium
Connubia.

(p) Vid. *Arist.* Lib. 7. Cap. 4. *Histor. Animal.* loco prius
citato.

(q) Qui in Lib. 14to. *Rerum Divinarum* in undecimo
mense aliquando nasci hominem dicit,

(r) Vid. *Plin.*

(r) Vid. *Plin. Secund.* Histor. Natural. Lib. 7. Cap. 5.

Qui dicit, Hominem toto anno, & incerto gigni spatio; & *Vestiliam* partum esse innixam viz. *Suilium Rufum* in undecimo mense. Et ex *Massurio L. Papyrium* Prætozem, secundo hærede lege agente, bonorum possessionem contra eum dedisse, cum mater partum se tredecim mensibus diceret tulisse, quoniam nullum certum tempus pariendi statutum videretur.

(s) Vid. *Aul. Gellium* loco prius citato.

Præterea ego de partu humano, præterquam quæ in libris legi, hoc quoque evenisse usu *Roma* comperi, foeminam bonis atque honestis moribus, non ambigua pudicitia in undecimo mense post mariti mortem peperisse.

Ibid. Vid. Decretum *Adriani* qui requisitis veterum Philosophorum & Medicorum sententiis decrevit in undecimo quoque mense partum edi posse.

(t) Vid. *Avicen.* Lib. 9. de Animal. qui refert mulierem post decimum quartum mensem peperisse cui dentes subnasci ceperint, & bene vixerit.

(u) Vid. *Cardani* Lib. 1. Tract. 3. Contradict. 8. Pater meus se decimo tertio mense natum prædicabat.

(x) Vid. *Alex. Benedict.* Cap. 23. Lib. 25. Curand. morb. Accepimus quandam quatuordecim mensibus partum tulisse.

(y) Vid. *Horat. Eugen.* Lib. 2. de partu hominis Cap. 23. Ubi partiones humanas undecimestres admittit,

(z) Vid. *Pauli Zach.* Quæstiones Medicolegales Tit. 2. Quæst. 6. Num. 7. Ubi partiones humanas undecimum mensem attingere posse asserit.

(1) Vid. *Vict. Trincavel.* Consiliorum Medicinal. Lib. 1. Consil. 34. Authores multi, & illi quidem viri omni exceptione majores, tam antiqui, quam juniores attestentur huic sententiæ: nempe repertas esse mulieres indubitatae probitatis & pudicitiae, quæ foetum in utero gesserint ad undecimum mensem, & ultra, quarum nihil intererat decimum, aut undecimum vel ultra etiam peperisse.

(2) Vid. *Gothofred.* Scholia ad Novell. 39. audio apud *Parisenses* arbitrio doctissimorum Advocatorum & inter eos *Chappearum*, domini admissam fuisse viduam, quæ decimo quarto mense peperisset.

(3) Vid. *Adrian. Spigel.* de Formatione Foetus Cap. 7. De muliere quæ per sedecim menses uterum gestavit.

(4) Vid. *Sand.*

(4) Vid. *Sand. Decis. Fris.* Lib. 4. Tit. 8. Def. 10. Partum a muliere quæ non probabatur impudice vixisse, editum duodecimo ab obitu viri mense habitum legitimum, & ad viri successionem admissum.

Ibid. Et auctores fide digni referunt exempla mulierum, quæ undecimo, duodecimo, decimo tertio, & ulteriore mense pepererunt.

(5) Vid. *Joan. Freder. Bokelman.* Comment. in *Dig.* Lib. 1. T. 5. de Statu Hominum Art. 9. Quid de undecimo mense? sub initium ejus adhuc partus admittitur, ut legitimus, ex decreto *Hadriani*, quod & recentioribus præjudiciis confirmatum est.

(6) Vid. The Author of the Book entitled, *Les Loix Civiles dans leur Ordre naturel Seconde Partie, Livre Seconde de Successions.* Art. 5. Et pour la naissance dans l' onzieme Mois après la Mout du Mary, on scait qu'il y a des Exemples Anciens & Nouveaux d' enfans jugez legitimes quoyque nez bien plus long temps de dix Mois après la mort de leur Pere.

And we have a famous Instance in the Case of the late Prince of *Condie*, who was born, (as I remember) Thirteen Months after his Father's Death; and his Legitimacy was unanimously attested by the Faculty of Physicians at *Paris*, which Testimony was confirmed by an Act of the *Parisian* Parliament. And to this I may add sundry others in our own Country, particularly Doctor *Pitcairn*, and *John Alexander* a Fourth Son of the Laird of *Blackhouse*, who were both Eleven Months in their Mothers Belly; and Mr. *Nasmyth*, Chirurgeon-Apothecary in *Hamiltoun*, who is said to have continued Sixteen Months in that Condition. And we have a very recent Instance, that happened lately in the *Canongate* of *Edinburgh*, of a Woman who was brought to Bed about a Year after her Husband's Death, who,

D

after

after a Trial before the Session, was dismissed by the late Reverend Mr. *Thomas Wilkie*, without any publick Censure; he esteeming the Case possible. The Matter of Fact here alledged can be easily attested by the Elders of the said Session, now alive. And the Persons in this Country, formerly narrated, being still in Being, they and their Friends may be interrogate, by any who disbelieve Matters of Fact, about the Verity of what is here assered. So all these having been born alive, and some of them continuing in Life, they are in their respective, tho' not equal Proportions, Instances of as great a Deviation from the regular Rules of Birth, as those who are by Anticipation, born some Months before the Time.

17. Seeing I am upon this Head, I cannot omit to add an Instance much more postponed than any of the former; and that from the Authority of no less a Person than the admirable *Sam. Bochart*, who, for his Learning, was not only an Ornament to the *French Nation*, but also to the Protestant World upon whom the following Distichs are most deservedly made.

*Neustria se tanti matrem miratur alumni,
Quem stupet ut rarum Numinis orbis opus.
Quicquid Arabs, Phoenix, Graius docuitq; Latinus,
Inclusum vasto pectore solus habet.*

This eminent Man gives an Instance of a Birth postponed to the Eighteenth Month, which is plain from

from his Letter to *N. Carbonell*, Counsellor and Secretary to the King of *France*.

Vid. Epist. *Sam. Bochart*. amplif. viro *N. Carbonell*. Regi Christianiff. a Consiliis & Secretis.

Solent adhæc nono vel decimo gestationis mense parere; fuere tamen aliquando, quæ liberos suos ad decimum primum, secundum, tertium, imo & nonnunquam ad decimum octavum, quales populares quædam nostræ, utero gestare.

And, from what is already premised, it's plain, tho' Anticipations do not bear an equal Proportion with Postpositions; yet nevertheless, they are a Demonstrative Proof, that Nature is not always obsequious to regular Rules, but is sometimes out of Order.

18. Before I leave this Subject it's fit to answer an Objection that may arise from the Diversity of the Number of Days in Months and Years used by the *Jews*, *Grecians*, *Romans*, and *Mahometans*; that the Authorities I have adduced from them, may not be invalidated, which I shall endeavour to perform with as much Brevity and Perspicuity as I am capable of.

And, *imo*. That the Months amongst the *Jews* were of Thirty Days, and their Years of Twelve Months, is plain from the History of the Deluge and other Parts of Scripture; so that their Solar Year did consist of Three Hundred and Sixty Days. I know they made use also of a Lunar, consisting of as many Months, as the former; and the Number of Days in each Month being Twenty Nine and Twelve Hours, the Lu-

nat Year contains Three Hundred and Fifty Four Days. The one Year they appropriated to their Ecclesiastick, and the other to their Civil Affairs: The first beginning in our *March*, and the latter in *September*.

Vid. D. *Petavii* *Rationarii Temporum*, partis secundæ Lib. I. de Annis *Judeorum*, *Arabum* & *Ægyptiorum*.

Ut autem apud nos duplex anni primordium est, alterum Civile, a *Januario*, alterum Ecclesiasticum, a mense *Paschali*; sic illi Civilem annum auspicati sunt a *Tisri* mense lunari autumnali, Ecclesiasticum a *Nisan* verno mense.

2do. The *Grecians* made use of Lunar Months, and Years, endeavouring from time to time, to proportion these to the Solar Circumvolution. From which it's plain their Months were Synodical, and not Periodical; and so their Year was of the same Duration, with that of the same Kind, of the *Jews*. And to make an Equation, betwixt the Solar and the Lunar Years, they interjected a Lunar, or more Months, according to the various Computations used by them in their sundry Cycles.

Vid. D. *Petavii* loco prius citato de lunari mense, anno simplici & composito, sive enneadecaeteride.

3tio. The *Romans* made use of the *Julian* Year, consisting of Three Hundred and Sixty Five Days, and Six Hours; which, by the By, exceeds the Celestial or Tropick Year, Eleven Minutes. Nevertheless in Calculations of this Nature, they sometimes used the Lunar Months and Years

instead of the Solar, which may be easily inferred from *Ovid. Lib. 2. Fast.*

*Luna novum decies implêrat cornibus orbem,
Quæ fuerat virgo credita, mater erat.*

4to. The *Arabians, Saracens, and Turks* make use only of the Lunar Months and Years, without any Design of reducing them to a Ballance with Solar Revolutions. So their Years are the same with the simple Lunar Years of the *Jews, Grecians and Romans* formerly mentioned. From all which it is very evident, that our Adversaries can reap little or no Advantage, from the Distinction that is made, betwixt Ancient, Solar and Lunar Years.

18. It's remarkable, That some of those Authors, who impugn the Possibility of Births being postponed for so long a Time, as I have here narrated, nevertheless acknowledge the Existence of the same in Cases of Fascination; not considering, that the Powers, by which the Charmers act, are never above Nature; real Miracles being infinitely beyond the Agency of *Satan* and his Instruments. And if the Cases, formerly mentioned, may exist by the Influences of separate evil Spirits, as they themselves acknowledge *. It is undeniable, but that sometime they may also be produced, from Powers within the Compass of Nature, without the Concurrence or Efficacy of any Diabolical Art.

* Vid. *Alphonj. Carranz.* de Part. Cap. 15. de Natis 12. 13
14. mensibus.

Unum tantum casum ego exciperem, is est, si forte maleficio tempus gravidationis ad duodecimum mensem et ultra prolatum fuisse probetur: quod evenire posse firmat Pater *Martinus Delrius* Lib. 3. Disquisition. Magicarum par. 1. Quæst. 4. sect. 3. ex *Apuleio* Lib. 1. de Asino Aureo, ita dicente: Eadem amatoris sui uxorem, quod in eam dicacule probum dixerat, jam in sarcinam prægnationis obsepto utero, et repugnato foetu, perpetuâ prægnatione damnavit. Ut cuncti numerant, octo annorum misella illo onere, & velut Elephantum paritura distenditur. *Latino-Grecus* accedit scriptor *Pausanias*, cujus in *Bæoticis* ista habentur, *Pharmacidas Thebani* a *Junone* missas aiunt, ut parturienti *Alcmena* impedimento essent, sed eas dum *Alcmena* partum inhiherent, a *Tiresia* filiâ *Historide* tali commento delusas: ex eo namque loco, unde illæ facile audire possent, clamavit peperisse jam *Alcmenam*; illas ea voce deceptas statim abiisse, *Alcmenam* illico puerum enixam.

But such is the Weakness of Human Understanding, that frequently when we cannot comprehend, we deny the greatest and most sublime Truths; and in unusual or extraordinary Events, when we are unable to account for them, we immediately have a Recourse to a Miracle or Incantment, to cover our Ignorance, about the Effects we observe: Tho' in all Probability none of them have the least Physical Efficacy in the Production of the *Phænomena* that fall under our Consideration.

19. And now having finished what I designed about Births postponed to the usual Time; it naturally follows, I should proceed to give Instances of such as have anticipated the same. And seeing those of the eighth and seventh Months, are so notor by their Numbers and Frequency; it

is needless to give any Examples about them, unless I had a Mind to prove, for Ostentation's Sake, that which at present no Man of Sense or Learning can deny. And as a Performance of this Kind would deservedly reflect on the Discretion and Judgment of the Author: So it would be an impertinent Attempt upon the Patience of the Reader, and an Abuse of the Time (which he might employ to better Purposes) to trouble him with such Trifles. Therefore I shall go on to the Anticipations, that are more remote, and consequently more to the Purpose in hand. And by the By, I shall only notice what we have recorded in the Second Book of *Esdra*s, Cap 6. Ver. 21.

The Women with Child shall bring forth untimely Children, of three or four Months old; and they shall live and be raised up.

But leaving this, I shall go to Instances which have a nearer Relation to Mr. *Elder's* Case; and I shall begin with these of the fifth and sixth Months,

20. And in the first Place, I shall adduce the Testimony of (a) *Hieron. Mantuus*, a Savoyard or Piedmontese Physician, who knew a Butler of King *Henry's* of France, that was born in the fifth Month, who, when he wrote, was alive and of a good Age; and of (b) *Ferdinandus Mena*, a famous Spanish Physician, who affirms, That there is no Absurdity to give Credit to what is already alledged. To which (c) *Hieronymus Cardanus* also consents, by giving an Instance of one *Clara* of

Eighteen Years of Age, who was born on the One Hundred and Forty Eighth Day from the Conception ; which is two or three Days before the Time of the Birth of Mr. *Elder's* Child. And the (d) same Author gives Account of one *Euphrasia*, who was only One Hundred and Seventy Days in her Mother's Belly. And (e) *Franciscus Vallesius*, a *Spaniard*, tells us of a Girl, who was born, without Controversy, in the fifth Month. And (f) *Joannes Alphonsus a Fontecha*, gives us sundry Stories of this Nature. And (g) *Petrus de Peramato*, in his Book about the Procreation of Mankind, was of the same Opinion. And (h) *Speron Speronii*, an *Italian*, maintains, in a Dialogue about the Time of Birth, these of the sixth to be unquestionable. And with these before mentioned as to the Naturality of Births, in the fifth or sixth Months, do agree *Johan: Brodeus*, *Jacobus Segarra*, *Henricus Salmuthus*, *Horatius Augenus*, *Claudius Giardinus*, and others cited by (i) *Alphonsus Caranza*, who do all of them allow, that Children may be born alive, and live, in the fifth or sixth Month. And their Judgment and Testimonies about Affairs of this Nature seem to be confirmed from the Authority of *Avicenna*, who declares, he had seen a lively Child born in the sixth Month ; to which the foresaid Author subjoins, That we, that are *Spaniards*, are Witnesses of Children born in the fifth Month in *Villa Manta* and in the Village of *Guadalupe* in the Neighbourhood of *Madrid*. And *Ferdinandus Mena*, *Peramatus*, and
very

Vallesius already cited, were present at the Delivery of a Lady of the first Quality, who was brought to Bed of a natural Birth, in the Beginning of the fifth Month, reckoning from the Conception. And *Alphonfus de Sanctâ Cruce* gives his Testimony to Births in *Spain* of the fifth Month, as consisting with his Knowledge.

(a) Vid. *Hieronym. Mant. Allobrogis*, Anasceuen morborum. Lib: 4: Cap: 41: Novi pincernam Christianissimi Regis *Henrici*, qui quinto mense natus erat: qui etiamnum vivit in ætate consistente.

(b) Vid. *Ferdinandi Medæ Commentaria* ad Cap: 4. de *Hippocratis* septimestri partu. Haud absurdum videri debet, si quinquemestris partus vitalis editus sit apud *Valentinos*, ferventem sane plagam; sicut & apud *Madriti* incolas nonnullos observatum censeo, ex publicâ mâtre, honestissimamque vivendi rationem nactâ, natam esse quinquemestrem.

(c) Vid. *Hieronym: Cardani Contradictent. Medicor. Lib: 1: Tractatu 3. Contradict: 8. Uxor M. Petri Sormani, Venditoris Malvatici* (ut sic *Craticum* vinum appellare liceat) in viâ *Vexillorum Mediolani* ostendit mihi filiam nomine *Claram* quam diebus 148 post abortum masculi foetus quadrimestris *Venetiis* peperit: & in puerperio lac apparuit. Ipsa autem puella exilis, pallida & macilenta est, annos agens XVIII.

(d) Vid. Eundem loco citato. *Euphragia* Virgo Deo dicata in *Æde B. Rodogondæ*, cum mater ejus abortivisset puerum 5. Nonis *Julii*. profecta vero ad conjugem 10. Calend. *Augusti* ipsam *Euphragiam* peperit 7. Id. *Januarii* sequentis anni. Quare CLXX. die nata est.

(e) Vid. *Vallesi Philosophiam sacram, Cap. 18. Adeo* minus certi quicquam est in his rebus, quam veteres putârunt, ut nostro seculo nata sit puella, haud dubie quinquemestris, quæ adhuc vivit, plusquam duodecim jam annos nata, cujus gracilitas ac tenuitas major, quam mulieribus esse consuevit, indicat certam esse de ejus ortu fidem. Præterquam quod multis domesticis, neque inevidentibus argumentis constitit.

(f) Vid. *Johan.*

(f) Vid. *Johan. Alphonsi a Fontecha* Medicin. Christian. Speculum. Pag. 540. Ubi varias exhibit historias partus quinquemestris.

(g) Vid. *Petri Peramati*. Lib. de Hominis Procreatione, Cap. 8.

(h) Vid. *Alphons. Caranz*. Cap. 9. de quinquemestribus & semestribus. Et in semestribus hoc ut in dubium asserit. *Speron Speronii Italus* in dialogo erudito de tempore partus a Medicis novioribus non parum commendato.

(i) Vid. *Alphons. Caranz*. Cap. 9. de Partionibus quinquemestribus & semestribus.

Joan. Brodeus (qui & quinquemestres partus admisit, raros tamen agnoscens) Lib. 10. Cap. 11. *Jacobus Segarra* ad *Galenum* de Facultat. Naturalib. Lib. 3. Cap. 3. *Henricus Salmonuth*. ad *Pancirol*. Tomo 2. Rerum Memorabil. Cap. 10. *Horat. Augen*. de Partu Hominis Lib. 1. Cap. 14. & 21. *Claudianus Giardinus* in libello de Partu dierum 171. *Schenk*. Lib. 4. Tit. de Partu observat. 2. & 3. Et sane istorum sententia comprobari videtur, *Avicenna* Auctoritate, qui, Lib. de Nat. Animal. Cap. ultimo, se vidisse testatur puerum sexto mense natum. Sed & nobis *Hispani* quinquemestrium partionum in hac *Mantuâ Carpetanâ*, & in Oppido de *Guadalupe* editarum, testes sunt *Ferdinanundus Mena*, & *Peram*. supr. qui simul cum *Vallesio* Cap. 8. illustrissimæ fœminæ editionem naturalem & mirandam in initio mensis quinti a conceptu contingentem enarrant. Et sane istorum dicta respexit *D. Sancta Cruz*. de *Hippocrat*. Philosoph. super textu 71. illis verbis: Quinto mense editum in *Hispaniâ* cognovimus.

And to the Physicians already narrated, we shall add the Testimonies of some of the most eminent Lawyers, as *Baldus*, *Philippus Corneus*, *Decius Felinus*, *Rolandus*, *Bursatus*, *Sfortias Renatus Chopinus*, *Gothofredus*, *Ferdinandus Menchaca*, *Torreblanca*, *Roblesius Salzedo*, *Johannes Aloysius*, *Riccus*, and *Alphonfus Caranza*, who cites also sundry others giving their Sentiments in Favour

vours of the Naturality of Births of the Fifth and Sixth Months (*k*); but in the Tenth Section of the forecited Chapter he is very distinct and plain in giving his own Sentiments fully upon this Head, (*l*).

The Instance we have from *Chopinus*, being somewhat singular, it's fit we should be some more particular about it. He tells us, the Parliament of *Paris* gave a Decreet in Favours of the Father, succeeding as Heir to his Son, who was born in the Fifth Month. And this being a *Cæsarian* Birth, it contributes very much to enforce the Arguments and Instances already given about this Head: For the Operation, requisite in that Case, being generally performed after the Mother's Death, the Child must of Necessity suffer much both by the Mother's Sickness and Death; and consequently be vastly weakened from what it might have been naturally, if those things had not happened to the Parent (*m*).

(*k*) Vid. *Caranz.* loco citato. Sententiam istam amplex videntur *Baldus* Consil. 113. Numer. 5. Volum. 5. *Angel.* in l. quod certatim, C. de posthum. Hæred. instituend. dum affirmat natos sexto vel octavo mense, quamvis illico decedant, testamentum rumpere: quibus adde *Philip. Corneum* & *Decium. Felin. Roland. Bursat. Sfortiam,* & *Cardin. Albanum* relatos à *Peregrino* de fide commis. Art. 43. Num. 29.

Sed disertius quinquemestrium vitalem existentiam, & successionis capacitatem defendit *Renatus Chopinus* (Arresto *Curiae Parisiensis* pro quodam quinquemestri expenso) de privilegiis rusticorum, Lib. 3. Cap. 8. Num. 5. Quem refert & sequitur *Gothofredus* in scholiis ad dictam l. quod certatim, & ad *Novellam* 39. de restitut. & ea quæ parit, Cap. 1. Et ante istos *D. Ferdinand. Menchaca* de subcessionum creatio-

ne Lib. 2. S. 20. Num. 115. Idque intrepide affirmat *Torrelblanca* in suâ epitome seu opere de Magiâ, Lib. 2. Cap. 43. Num. 27. & 28. & in Num. 39. improbans *Ulpianum* & *Paulum* Auctores 1. intestato 3. D. de suis & legitim. hæred. & 1. septimo mense, D. de statu homin. Dum adferunt vel supponunt, à septimo mense partus naturales, legitimos & vitales incipere: nam in his quæ ad naturam adtinent, aut naturales ejus operationes, Jurisperitos (ait) non sequor, sed Philosophos ac Medicos, cum omnia quæ ipsi Jurisconsulti hæc in parte laude digna protulerint, ab ipsis Philosophis ac Medicis accepta palam fateantur: Et idem (ab ipso multum mutuatus, & ejus nomine suppresso) tenet novissime *Robles. Salzedo* de Repræsentat. Lib. 1. Cap. 12. Num. 24. demum *Joan. Aloys. Riccius* in addition. ad *Mascard.* super Numer. 1. Conclus. 1146. Refert Rotæ decisionem in causâ *Aximani* alimentorum, quæ anno 1620 partus quinquemestres & semestres naturales & vitales declaravit ex *Avicennâ, Francisco Vallesio, & Horatio Augenio* supra relatis.

(l) A quibus omnibus fit, ut quinquemestris vel semestris partus (quem abortivum censuerunt *Hippocrat. & Aristot.* à septimo mense initium pariendi constituentes) non minus naturalis sit, quam septimo mense contingens, licet rarius id eveniat; quandoquidem experientia diversis postea rerum subcessibus (quos commemorant Auctores primæ opinionis supra relati) nobis demonstraverit partus istos vitales esse, &c.

(m) Vid. *Renat. Chopin.* de Privileg. Rusticor. Lib. 3. Cap. 8. Tantæ quæstionis analysis fuit hæc; Curia patrem filii quinto mense exfecto matris ventre editi, & spirasse visi, Hæredem pronunciavit: Aresto in Privilegiis purificatæ Virginis Matris anno 1535. *Joanne* Prevosto & *Talone* invicem altercantibus. Vid. etiam hac de re *Gothofredum* ad Novell. 39. Cap. 2.

And of latter Times we have a Signal Instance in the famous Monsieur *Rockfort*, (n) who, in his Memoirs, acknowledges himself to have been born before the Time limited to the Child now under our Consideration.

(n) Vid. Memoirs

(n) Vid. *Memoirs de Mr. L. C. D. R. P. 1. and 2. and 456.*
de l' edition, *A-la-Haye* 1689.

But to come nearer Home, I shall proceed to give some Instances of this Kind in our own Country ; And I shall begin with an Authentick Letter from the Reverend Mr. *Primrose* Minister at *Foress*, to a Reverend Doctor of Divinity in this Place, now in my Custody, which is as followeth :

S I R;

I Received yours of January 28th, February 10th, and I must acknowledge, you had Reason to complain, I have not been so good as my Word in the Affair, I undertook to perform for Doctor Dickson. But I hope you'll forgive me, when I assure you, I have been in the Use of Means to give Satisfaction in that Matter both to you and the Doctor. I went to *Bellie*, as soon as the Valitudinary Condition of my Family could permit, in order to my extracting an Account of that Business out of the Baptismal Register there. But, to my great Surprise, that Register could not be found. It seems, upon my leaving of that Place, they changed the Precentor ; and he, whom they put out, either destroyed that Register out of Malice, or hath lost it : For all that I could do, could not procure a Sight of it ; and I can assure you, I used all Endeavours possible to procure it. My next Shift was to discourse the Elders about that Matter : And tho' they remember, that
there

there were such Persons in the Parish for a while ; yet they do not distinctly mind the particular Time of the Woman's being brought to Bed, or the Interval betwixt the First and Second Child. Now what shall I do in the Case as I have represented it ; if my Account of the Affair comes to be challenged, as you know it has already ? I have no Authentick Documents to confirm it by ; and consequently I must be reputed a Liar, as has already insinuate in his Print, I am. And whether I am to allow Doctor Dickson in that Case, to publish the thing I advanced in the Commission, I refer to you. This has been the real Occasion of my not sending an Account of that Matter to the Doctor ; and if you blame me, I must crave Pardon both of you and him. As for myself, I perfectly remember, there was one James Grant, who, with his Wife Isabel Cruikshanks, resided in my Parish while I was Minister at Bellie, I think it was Part of 702 and 703, the Woman was brought to Bed about the End of February 703, as she was again in the Month of August 703, I baptized both the Children, who lived both of them a considerable time after. I am,

Sir,

Your very humble Servant,

Cha. Primrose.

And

And this being from a Gentleman of known Probity, such as have the good Fortune of being acquaint with him, cannot with any Sort of Discretion refuse his Testimony.

And to this I shall subjoin another Letter, from a worthy and learned Gentleman, concerning an Honourable and Virtuous Lady, who had formerly been the Mother of several Children at the usual and customary Time; but afterwards was brought to Bed of Three sundry Children at equal Distances in the Compass of one Year: And as the first is from the North, this last is from the South; so that the Difference of Climates does not much vary the Matter.

S I R,

IN Obedience to your Commands, I take this Occasion to send you some Account of that Instance relating to Mr. Elder's Case, which (while that Affair was under Debate before the Synod of Galloway) was pleaded in his Behalf by a very Honourable Gentleman, a Member of that Synod.

This Gentleman told them, That he could by no Means look upon that Case, even as pretended by Mr. Elder and his Wife, to be so impossible as some People gave out; for that his own Lady had born him Three living Children within the Compass of one Year, and at equal or very near to equal Distances of Time betwixt the Births.

This

This being urged and applied by that Gentleman to Mr. Elder's Case, had so much Weight with a great many Members, both Gentlemen and Ministers, especially of the Presbytery where he lived, who had known the Truth and Circumstances of that Matter : That tho' there was a strong and violent Party at that time, for deposing Mr. Elder ; yet upon the Vote, Proceed to depose, or refer to the Assembly or Commission thereof, it carried by a Plurality to refer. And I have since had it from Members of that Synod, both Ministers and Others, that if Mr. Elder had not by a little unseasonable Humour marred his own Business, he might have been admitted to his Oath of Purgation at that time.

All that I can further say about this, is, That the first of these Three Children was born on New-Year's-Day ; and the other Two at such Distances of Time, as I have said, before the End of the same Year : But how long, I know not ; but I suppose, they are all Three alive still, or at least lived to a considerable Number of Years.

There is one thing still, which it may not perhaps be amiss to add, viz. That, having had Occasion to be several times in Company with that Gentleman, I have heard him sometimes asked, How long he thought each of these Two last Children had been in the Womb ? His Answer was, That, that was what he could not determine : But that he was sure, he had never in his Life bedded with his Lady, after her being brought to Bed ; till the Days of Purification, appointed by the Law of Moses for a Male Child,

*Child, were over; or Words to the same purpose.
I am,*

Sir,

Your most humble Servant,

October 1st. }
1711. }

And. Bruntfield.

To these I might add an Account of the late Reverend Mr. *David Blair* to the Commission of the Church, about a Gentlewoman in *Edinburgh*, whose Case was of a parallel Nature with that of Mrs. *Elder's*: But that having been instanced in the same particular Affair, I refer the Storie to the Memory of such, who were then Members of the Commission.

As for the Woman, who was said to be brought to Bed in the Fifth Month, in *Aberdour*, at the Time of Mr. *Elder's* Trial; tho' I have been at some Pains to enquire concerning the Verity of it, I have had little that was distinct in that Matter; save that the Mother was of Opinion, that the Child was born in the Fifth Month, and that the Midwife thought that the Child had been longer in the Womb.

Before I finish my Instances of this Kind, I shall add a singular one from *Spigelius* *, who gives the following Account, viz. *That he knew*

a Carrier of Letters betwixt Zeland and Holland, who was affirmed, by the publick Testimony of the City of Middleburgh, to have been born in the Beginning of the sixth Month. He was of such a slender Body, and withal so weak and feeble in his Bones, that his Mother was obliged to keep him warm in her Bosom for the Space of three Months; he being rolled in Cotton all the while, till he had acquired Strength to endure a Swadling Cloth. This Man, at forty Years of Age, was little more than a Dwarf.

* Vid. *Adrian. Spigel. de Formato Fœtu Cap. 20. Edition: Amsterd. apud Joan: Blaeu. 1645. Folio.*

Olim novi hominem, qui tabellarium agebat in Belgio, literasque ferebat ex Zelandiâ in Bataviam, urbis Medioduburgensis testimonio publico omnibus commonstrasse, se sextimensis initio editum, corpore exiguum, ac viribus ita debilem et ossibus infirmum, ut mater coacta fuerit per tres menses in sinu ac inter ubera gossipio circumductum ad frigora fovere, donec robur acquisiverat, quo possit fasciis circumligari: erat autem hic homo dimidius pumilio quadraginta annorum.

21. I know not what the Adversaries to my Opinions can oppose to the Instances now given, unless they have Recourse to the common Doctrine of Superfoetation, which, from the following Considerations, I shall render very dubious, and in many Cases impracticable and impossible. And that the Matter may be rightly understood, it's fit to give the Definition, what *Superfoetation* is, which is *one or more Conceptions after a first at various and sundry Times*; which cannot naturally be, because,

Imo. So

1mo. So soon as the *Ovum* arrives at the *Uterus*, the internal Orifice of the *Matrix* is perfectly and exactly closed ; which is sufficiently known to all Midwives, who have any Knowledge of their Profession : So that afterwards there can be no Admission of the *Animalcula*, and consequently no Generation.

2do. After the *Ovum*, once impregnated, has been for some Time fluctuating in the Cavity of the *Matrix*, it comes at length to adhere to some Part of its internal Surface by the *Placenta uterina*, and deriving gradually Nourishment from the Mother, the Embrio, with its Waters and Membranes, being gradually increased, extend and enlarge the Cavity of the *Uterus* on all Sides : So that the *Placenta* and the *Chorion* being every where contiguous to the internal Surface of the same, there is no Place for an *Ovum* to enter by the *Fallopian Tubes* ; and as little for an *Animalculum* to impregnate them. And as the *Fœtus* increases daily in Bulk, the Resistance in Consequence must be proportionally greater ; for towards the End of Impregnation, all the Fibres of the *Uterus* , whether Longitudinal, Spiral or Transverse, are so extended, that in Labour they sometimes run the Hazard of being broken and lacerated, and in some particular Instances actually torn. Which is plain from an Instance of a Lady, some Years ago at *Dalkieth*, her ordinary Midwife having declared, that she was unable to bring her to Bed ; and she being in extreme Danger, Dr. Pitcairn and Mr. James

Hamilton Chirurgeon-Apothecary were sent for; and whilst the latter was preparing himself to deliver her, before he had so much as laid Hands upon her, she suddenly dies. Upon opening the *Abdomen*, the Bottom of the *Matrix* was found to be burst and torn, and the Child lying in the Cavity of the Belly, amongst the Intestines, surrounded with the Mother's Blood. So if there be any such a Thing as Superfoetation, it must fall out only in the Beginning, when the first *Ovum* is fluctuating in the *Matrix*, or if adhering to it at least very small. From whence we may rationally infer, that the Distance of Time betwixt the Births must be very short, and these removed from one another for a few Days, or at most a few Weeks: For after a few Months, the Difficulties and Resistances are so increased, that one may as easily conceive the Fœcundation of the Fair Sex by the external Pores of the Body, or by preternatural Ways of Coition, that are not once to be named, of which no Instance can be given since the Creation of the World.

3thio. As for the Instances of Superfoetations after Impregnations of sundry Months, these depending upon the Maturity and Immaturity of the *Ova*, and the Vivacity and Languidness of the *Animalcula* arriving at the *Matrix* about the same Time, are to be explained according to the Theory contained in the second Paragraph, to which, for Brevity's Sake, I refer the Reader; from whence, with the Considerations imme-

diately

diately premised, all the *Phænomena* about Superfoetation may easily and plainly be deduced.

22. Now to illustrate all this Matter more fully, it may not be improper to demonstrate, that the Opinion of those, who deny the Possibility of Births before the Seventh Month, is false and not founded in Nature, from their own Way of Reasoning, about the Imperfection of the Parts of a *Fœtus* before that Time. The contrary of which is evident from the Natural Arguments already adduced, and from the Observations frequently made with Relation to Abortions of eight or ten Weeks, where all the Parts of the Bodies of both Sexes are distinctly perceived and noticed by the naked Eye in the respective Subjects; tho' with some little Disproportion, when we compare the Heads with the other Parts of their Bodies, those being in Respect to these much more bulkie. And when our Senses are assisted by Art, we usually, in a suitable Degree to the Excellency of the Glasses, discover a Multitude of Objects, that, before the Use of them, were hid from our Eyes; which I can easily demonstrate upon an Abortion of seven or eight Weeks that I have preserved by me. And if these Physicians had cultivated Nature with as much Application, as they did the Opinions and Sentiments of their Ancestors, the Profession of Medicine, in all human Probability, had by this Time arrived to a more signal Perfection.

But we of this and some bypast Ages, have Reason to lament, that the most pregnant Wits

have, for many former Centuries, been perversly employed in studying the Authorities and Writings of the Ancients, more than Nature it self; those never being to be admitted in natural Reasonings in Opposition to true Matters of Fact, and Authorities as such, are, in my Opinion, only to be allowed in Divine Revelations, where it is simply impossible for the Author of them to err. But seeing the Knowledge of Nature is only to be had, by a laborious and industrious Search after the Virtues and Properties of the Objects that fall under our Consideration ; it's in Vain to expect any rational Progress from the Chimerical Notions of our Brains, that like Wild fire lead us, from the Way of Truth, into the Paths of Falshood and Error.

23. Now let such, as are pleased to read this, consider the complex Probation of Anticipations and Postpositions of Births ; it is morally impossible that *Jews, Grecians, Romans, Mahumetans, Arabians, French, Italians, Spaniards, Germans, English and Dutch*, Papists and Protestants should conspire in a Lie, these living in Countries, Centuries and Climates vastly remote from one another : So that it was not only morally, but simply impossible, to correspond or to have a common Concern, to make them agree in a Falshood.

24. I shall now apply in some Measure what I have premised to Mr. *Elder's* Case ; and seeing it appears plainly, from the Depositions of the Women, that the Child was very small and unripe, and that she had no Nails when born ; the Child's
having

having Hair and Nails, when viewed about a Month thereafter, cannot in the least militate against the Parents. For having lately had Occasion to be present at the opening of a Gentlewoman, who died when she was going a Week, or so, in her seventh Month; we found the Child had black Hairs on his Head half an Inch in Length, and perfect Nails on Fingers and Toes. The Truth of which can easily be attested by Mr. *Adam Drummond*, Chirurgeon-Apothecary, who was Operator; and sundry others both Men, and Gentlewomen, who were there present: And the Mother being a Person of known Integrity, and having born a good Number of Children, her Computation cannot, with any just Ground, be called in Question, especially seeing the disproportionate Bulk of the Child's Head to the other Parts of his Body, was a demonstrative Proof of the Child's not having by far come to Maturity, So that the having of Hair and Nails is not a constant and perpetual Sign of the Maturity of *Fœtus's*; And is not so strange, as for Children to be born with a greater or lesser Number of Teeth, which is more remote from the ordinary Rules of Nature, than the other; Children usually wanting these, till the sixth, seventh, or eighth Month; and some for a longer Time, after their Birth. I shall therefore give a few Instances of such as have been born with Teeth; as *Julius Cæsar*, *Curius*, *Papyrius* and *Valeria*: But seeing it would be troublesome to give all the Stories of this Kind, recorded by *Livy*, *Pliny*, *Polidore Virgil*, *Donatus*, *Hildanus*,
E 4 and

and others, and the Stories being notour, I think it is needless to confirm them by Citations, and shall proceed to give some Instances in this Age. viz. the present King of *France*, the late Earl of *Crawford*, and a Son of the Laird of *Burgies* for the Time in the Neighbourhood of *Edinburgh*.

25. As for the Bigness of the Child when viewed about a Month after it's Birth, it is so far from militating against the Parties concerned, that it in a great Measure demonstrates their Innocency. For by the Deposition of the Witnesses * before the Presbytery of *Wigtoun*, it plainly appears, that they were of Opinion, if the Child had continued Four Months longer in the Mother's Womb, it would scarce have arrived to the Bulk of one new born. And two Women declare, that the Child was not come to Maturity when born, and was still at the Time of their Deposition *Unripe*, as they term it; and that being at a good Distance from the Birth, it very much confirms the Argument in their Favours. And if we notice what another asserts, that *She had seen a new born Child as big, as Mr. Elder's will be at four Months after its Birth*, it still enforces the Reasonableness of intertaining charitable Thoughts about them. Especially if we consider, what we have further asserted by another Woman, in the Extract of the Process against Mr. *Elder* before the Presbytery of *Wigtoun*, *That she had born a Child, as big as that Child of Mr. Elder's would be Four Months thereafter*: And if we compare the Time of the Deposition with the Four Months that are to follow

low, the Woman's Child new born. would have been as bulkie as Mr. *Elder's* Five or Six Months after it's Birth. To all which if I add an Information sent me from a Gentleman, who desires his Name may be concealed, Mr. *Elder's* Affair and his Wife's will still plead for more Compassion than hitherto has been exercised about them. And seeing the Presbytery of *Wigtoun* have concealed the Names of the Ladies of Honour and Virtue, and, as they are termed in the Extract, * *of Age and Experience in those Matters*; upon whose *private Testimony* the Sentence of Suspension against Mr. *Elder* seems to me in a great Measure to be founded. I may be allowed to be silent as to the Gentleman's Name, who writes in his Favour in order to his Exculpation. And at the same time I cannot forbear to remark, that the Women, who were examined, and gave their *Depositions publicly*, on this Subject, were manifestly of a quite different Opinion to the Ladies *of Age and Experience in those Matters*, who were only *privately examined*, as appears from the Extract, to which I refer the Reader at the End of this Essay.

S I R,

I Assure you, that the Women, who saw the Child, can depone, That, when she came into the World, she had no Nails; and when inspected Twenty Three Days after the Birth, any Hair and Nails that she had were most imperfect; her Skin, parti-

particularly her Back, was of a blackish Colour, and not of that Colour that is natural to Children come to full Time; moreover she was the smallest Child that ever they saw live; and at this Day is no bigger than many Children newly born. Moreover the Skin did peel off Four several Times; and none that see her, think she can live above Six Hours just now; and altho' she be now a Tear and a Quarter old, she could never set a Foot under her so as to offer to stand; Sir, what I have here related concerning her, is most true, so you may depend upon it. I am,

Sir,

Your most humble

Servant, &c.

May 29th. }
1711. }

As for the Bigness of the Child, when inspected about the usual time of a natural Birth, it cannot rationally infer any thing against the Parties concerned: Since, by the Deposition of Witnesses it's plain, Mr. Elder's Daughter was hardly arrived to the Bulk of a new born Child in the latter End of the Fourth Month after its Birth. And tho' the Case had been otherwise, the Smallness or Magnitude of Children, are not, in an absolute Sense, demonstrative Proofs of their being brought forth before, at, or after the full Time; since

since I have seen a Child new born, of a larger Size than others of a Year old tho' not diseased. And now since it's certain from the Deposition of Witneses, that Mr. *Elder's* Child, Four Months after the Birth, was scarcely of the usual Bulk of one come to Maturity, and the Scarf Skin had, Four sundry times before that, been separated from the Habit of its Body; these in my Judgment are strong Indications of the Innocency and Integrity of the Persons, who now feel the great Inconveniency they ly under, from the Sentence of the Church against them. And seeing it is a Maxim in Reason, and Religion, as well as in the Civil Law, *That it's much more eligible to suffer a good Number of Criminals to escape, than to punish one Innocent.* It's hoped, if the Reverend Clergy shall see Cause, from what I have advanced in this Essay, that the Bowels of their Compassion may be so extended to him as to restore him to his Ministry.

* Vid. The Extract of the Process commenced by the Presbytery of *Wigtoun*, concerning Mr. *Thomas Elder* Minister of *Whitehorn*, at the End of this Essay.

26. I know, that both Divines and Lawyers have a special Regard to the Chastity of the Sex, in their Determinations about Cases of this Kind, (and that most deservedly;) their Rules and Laws being accommodated to the usual Operations of Nature. And such as are extraordinary, not falling under, or deserving their Consideration, it's no Wonder, they have not had these so much in View.

View: But seeing they allow the Possibility of the Events I have been speaking of, as to chaste Women, there is no Ground to deny the same to those who have had the Misfortune to undergo a worse Fame: For Nature is not always obsequious to, nor can it be limited by Human Laws; and what is possible in the one is also in the other. And it is most uncharitable, to conclude from one false Step, that all the rest must be of a Piece: For such as draw Inferences of this Kind, ought themselves to be without Sin, and then they shall be allowed to cast the first Stone.

From what I have advanced in sundry of the preceeding Paragraphs, and in particular in this; one may easily know my Sentiments of Maturity and Immaturity of Births, if he read with Understanding and Attention.

27. If without a Miracle Children of Six, Seven, Eight, Nine and Ten Years of Age may beget and bear Children; the Case of Mr. *Thomas Elder* will not appear to be so strange, as to be impossible to Nature acting within the Compass of its own Spherc. And of all these I shall give Instances from good Authorities, in their Order, beginning with these of the Tenth Year, and proceeding afterwards, in a regular Method, to those that are most remote from the ordinary Course of natural Births. And the *First* shall be of *Abaz*, the Son of *Jotham*, King of *Judah*, who begat *Hezekiab* when he was about Ten Years of Age; as is manifest, if we compare the Second and Twenty Verses of the Sixteenth Chapter

ter of the Second Book of the *Kings*, with the Second Verse of the Eighteenth Chapter of the same Book. Where we read, That *Abaz* was Twenty Years old when he began to reign, and reigned Sixteen Years in *Jerusalem*; he behoved therefore to be going Six and Thirty Years when he died. And his Son *Hezekiah*, who succeeded him in the Government immediately after his Death, being Twenty Five Years of Age when he began to reign, if we substract from this Computation *Hezekiah's* Age, and Nine Months more for the usual Time of a natural Birth; it's plain by a Scriptural Demonstration, that *Abaz* was only about Ten Years of Age when he begot *Hezekiah*. And when we calculate the Difference betwixt *Jewish* and *Julian* Years, the Argument is very much enforced; there being Five Days and some odd Hours more in the *Julian* than in the *Jewish* Civil Year, which in Ten Years Time differenceth the last from the first, Fifty Two Days and an Half. So that *Abaz*, at most, when he begot *Hezekiah*, was but of Ten Years of Age. And since there is nothing in Scripture, from which we may reasonably infer, that there was any supernatural Influence in *Hezekiah's* Birth. We have very good Ground to conclude, it was a natural one.

To this we shall subjoin that of *Solomon*, who is supposed to have come to the Kingdom of *Israel*, at the Age of Twelve Years, and he reigning Forty Years in *Jerusalem*, his Son *Rehoboam* succeeding him in the Kingdom in the Fortieth and
First

First Year of his Age ; it is manifest, that *Solomon* could only be about Ten Years of Age, when he begat *Rehoboam* ; for the usual Time of the Mother's going with Child being Nine Months, is also to deduced from the foresaid Calculation. But since this Instance labours under some Difficulty, and has not that Certainty as the former, I shall insist no further upon it.

To this Purpose we have a very remarkable Passage, in the Epistle of *Jeremiab* to those who were to be led Captive into *Babylon*, calling the Seventy Years Captivity Seven Generations. From which it may be rationally inferred, That, at Ten Years of Age, they began to beget and bear Children ; and for this see *Baruch* Chap. 6. V. 3. *So when ye be come into Babylon, ye shall remain there many Tears, and for a long Season, namely Seven Generations.*

To the foresaid Testimonies I shall annex one from *St. Jerome*, who, in his Hundred and Thirty Two Epistle directed to *Vitalis*, makes Mention of a Boy, of Ten Years of Age, impregnating his Nurse ; and for the Verity of the Fact, he takes GOD to Witness, he did not lie. *Audivi, Domino teste non mentior: quædam muliercula, cum expositum nutriret infantem, & instillaret cibos ac nutricis officio fungeretur ; cubaretque cum eâ parvulus qui usque ad decimum jam pervenerat annum : accidit, ut plus quam pudicitia patitur, se mero ingurgitaret, accensâque libidine obscenis motibus ad coitum duceret infantem, prima ebrietas, alterius noctis & cæterarum deinceps fecit consuetudinem, nec*
dum

*dum duo menses fuerant evoluti & ecce fœmina
uterus intumuit.*

And to these we have a Story of the like Nature, related in *Glossâ Canonis quod Intra, Causa. 20. Quæst. 1.* of a Boy of Nine Years of Age, who got his Nurse with Child. *De quodam puerro novenni, qui nutricem suam gravidavit.* And *Albertus Magnus* tells, he knew a Girl with Child in the ninth Year of her Age, who was delivered of the same in the tenth. *Se puellam novisse anno ætatis nono gravidam, quæ intra decimum peperit.* And of this Kind, is that which *Sanchez.* relates in his Book of Matrimony, *Disputat. 104. Quæst. 5.* When he affirms, he had received from Men, worthy of great Credit, that, a few Years before, a Lass of ten Years of Age had born a Child in the Kingdom of *Naples.* And the same Author, *Lib. 6. de Matrimonio, Num. 37.* quotes *Tiraquellus*, where, he says, a great many Examples from sundry Authors are to be read, of Boys, who in the ninth, tenth, and eleventh Year of their Age, have begotten Children; and of a Girl, who in the ninth did bear a Child. So that it is probable, or at least possible, she has conceived in the eighth.

Vid. *Sanchez. lib. de Matrimon. Sacramen. Septim. Disputat. 104. Quæst. 5.* Se a viris magnâ fide dignis accepisse, quandam puellam decem annorum, ante paucos annos peperisse in regno *Neapolitano.* Idem *Tiraquellum* quoque allegat, *Lib. 6. de Matrimon. Num: 37.* ubi leguntur, ait, plurima ex variis Authoribus exempla puerorum, qui nono anno, decimo, et undecimo genuerunt, et fœminæ, quæ nono anno peperit.

To these we may add, what *Joseph Scaliger* writes in his Chronological Epistle to *Gomarus*, of a Girl of ten Years of Age, who bore a Son to her Cousin German, who was not full twelve; a Matter of Fact known to all the Inhabitants of *Gascony*, so that the Children were not then ignorant of it.

In *Civitate Lectoratensi Novempopulania*, ait; puer minor annorum duodecim, genuit ex puellâ consobrinâ suâ, quæ nondum decimum expleverat; rem notam narro, et cuius adhuc memoria recens est in *Aquitanis*. Pater ipse hoc de se patri meo testatus est quod alioqui ne pueri quidem ignorabant.

Busbequius, in his Description of *Colchis* an *Asiatick* Country now called *Mengrelia*, tells us, That the Daughters there are for the most part Mothers in the Tenth Year of their Age: But if this seems not only wonderful, but incredible; then they are ready to show their Children, who scarcely exceed the Bigness of a large Frog, to any who desire a Sight of them.

Vid. *Busbequium* in *Colchidis* descriptione Epist. 3. Pag. 207. Ostenduntur, ait, pleræque matres anno ætatis decimo. Quod cum mirere neque propter corporis parvitatem credas, iussæ infantem proferunt grandi ranâ haud multo majorem.

Jacobus a Partibus in his Commentaries upon *Avicenna*, Tract. 1. Cap. 12. asserts, That he did see a Girl of *Tournay*, of Nine Years of Age who was a Mother: So that it's possible, she might have conceived when she was Eight, *Puellam novem annorum peperisse Tornaci vidi. Savanorola Tract.*

Traët. 6. Cap. 21. Rubr. 6. acquaints us, That Marsilius of Padua did see a Girl, at Pavia, of Nine Years of Age with Child. Marsilius Patavus vidit puellam Papia novem annorum impragnatam.

And one *Sylvius*, in his Commentaries about the *Menstrual Flux*, declares, That *John Capella*, first Physician to *Francis King of France*, a Man of universal Learning, did openly and Face to Face tell him, That he did see a Child of Nine Years of Age impregnated.

Vid. *Sylv. Comment. de Mens. Mulier. Puellam novem annorum utero gestasse a se visam senior Medicus Francisci Regis Joannes Capella undequaque doctissimus mihi coram affirmavit.*

And *Lambert Daneus*, in his *Ethicks*, acquaints us, That *John Focksius* had published some while since, that a Girl of Nine Years of Age, had brought forth a Child; and that a Boy of the same Years had got his Nurse with Child.

Vid. *Lambert. Danei, Lib. 2. Cap. 14. Ethices, Jampridem scriptum est a Joanne Focksio puellam novem annorum peperisse: & puerum novem annorum nutricem imprægnasse.*

And *Pareus*, in his *Treatise of Renunciations*, tells us, That *Jobertus* had published, that, in a City of *Gascony* called *Lectoria*, a Woman of Nine Years of Age was brought to Bed, who was yet alive, called *Joanna de Perie*, and married to *Vidius Beche*, Collector of the Money-Fines in the
F
Borroughs

Borroughs and Corporations belonging to the King of *Navar*.

Scriptum prodidit *Jobertus*, *Lectoria* in *Vasconiâ* foeminam anno ætatis nono peperisse, quæ adhuc superstes vivit, nomine *Joanna de Perie*, nupta *Vidio Beche* mulctarum Regis *Navarra* municipii Collectori.

Craterus, Brother to King *Antigonus*, writes, That he knew a Man, who, in the Space of Seven Years, was a Child, a Boy, and an old Man ; and having married a Wife, and begotten a Child, died.

Vid. *Phlegon. de Mirabilibus*, *Craterus*, *Antigoni* Regis frater, novisse se scribit quendam hominem, qui spatio septennii, & puer fuerat, & adolescens, & vir senex ; & uxorem ducens, progeneratâ prole mortuus est.

But what I am now to relate, will appear more strange and wonderful, from the Authority of *Mandesto* or *Mandelslo*, born in the Country of *Meckleburg* in *Lower-Saxony*, who is universally esteemed to be an Author of great Veracity ; upon whom so great a Man and worthy of all Praises, as *Olivarius*, makes Panegyricks, he relates in his *Travels to the Indies*, that the *Indians*, both Male and Female, are much sooner fit for Generation than any other Nation : So that all of them, when they are Ten or Twelve Years old, are in their Vigour for Procreation. And to this Purpose he narrates a Storie, which he had received from grave and reverend Men, being satisfied of the Truth of the Matter of Fact from their Testimonies ; That, in the Reign of *Schak Choram*, Emperor

peror of the *Moguls*, who was then alive, a certain Girl in the City of *Agra*, Metropolitan of the North *Indies*, was brought to Bed of a Son in the sixth Year of her Age : And the same Emperor, being surprized with the Novelty of the Birth, gave Orders, to alimēt at Court both the Son and Mother, who was descended from some of the *Rasbutæ*. Such as are so called, are bold Soldiers bred up for War, and maintained in Pay by their Kings:

Vid. *Mandeslo* in suo in *Indiam* Itinere, P. 212. qui narrat *Indos*, cum mares tum fœminas, citius ad generationem idoneos esse, quam nationes quasunque alias; ita ut nulli extent, qui anno ætatis decimo vel duodecimo non sint omnino idonei. Eamque in rem historiam adducit, a viris adeo gravibus acceptam, ut ex eorum fide referre nullatenus vereatur; imperante sciz. apud *Mogoles* *Schak Choram*, etiam tum vivente, puellam quandam in Civitate *Agra*, septentrionalis *India* Metropolitanâ, filium anno ætatis sexto in lucem emisisse; Imperatoremque illum eundem rei novitate perculsum mandâsse; tum filius tum mater, quæ ex *Rasbutarum* fuorum aliquo nata erat, alerentur in aulâ. Vocantur porro *Rasbutæ*, milites quidam audacissimi, quos stipendiis suis Reges nutriunt.

We have a common Proverb, that *Travellers take a Licence or Privilege to lie*. But in the present Case, the Matters of Fact are so circumstantiated, that there is no Reason to doubt the Truth of the same. Since they were fully and perfectly known to the Emperor, and to the whole Court; and this remarkable Event, happening in one of the greatest Cities of the World, affords a new Reason to give Credit to the Story; especially if we

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consider, what he says in another Place, * that *the Inhabitants of Java marry their Children in Eight, Nine or Ten Years of Age.* From which it is evident, that at all those Times they are capable of Procreation.

* Vid *Mandeflo*, Pag. 341.

And what I have narrated, in Relation to Children their begetting Children, will not appear to be so strange, if we consider the Antediluvian World; where some of the primitive Fathers were upwards of One Hundred and Eighty Years before they begat any Children; and the youngest of them we read of, was Sixty five before ever we hear any Thing of his Procreation. I shall except from this the first Man *Adam*, who was the Son of GOD; and that some lived nigh to a Thousand Years begetting Sons and Daughters: And as the Men were naturally (and consequently, without any Miracle) fit for Generation at so great an Age, we may reasonably conceive, the Women did partake of the same Fecundity, and did bear Children for sundry Centuries; which would be more astonishing now, than a Child's being born in the Sixth Year of the Mother's Age.

I know it has been objected, that, from such Instances as I have here narrated, Occasion of Sin and Scandal is given to Children. But the *Moral* of it is the very *Reverse*; since it contains an Instruction; to *Parents, Tutors, Curators* and *Others*, who have the Inspection of young ones of both

both Sexes, to separate them from too much Familiarity in due Time.

28. It very naturally follows, that, on this Head, I should take Occasion to write about the particular Time, in which both Males and Females arrive, at soonest, to a Fitness for Generation : But that depending on so many various Accidents, and divers and vastly different Climates, yea innumerable various Constitutions, it is a Subject, that is not liable in every particular Instance to be circumscribed by Human Laws ; tho' generally speaking, the usual Rules and Measures are and ought to be the ordinary Standard in Affairs of this Nature. And in Consequence of this, *Justinian*, in his *Institutions*, has determined, that Males generally speaking arrive to ripe Age in Fourteen, and Females in Twelve ; which *Solon* (i) the Ancient *Athenian* Lawyer, had long before promulgated as to the Maturity of both Sexes in the *Fourteenth Year of their Age*, dividing the various Periods of Man's Life by *Septenary Numbers*. The first is Infancy, in which they breed the most Part of their Teeth ; those that are called the *Wisdom Teeth* seldom or never appearing till *Manhood*. The second Period is from Seven to Fourteen, at which Time they are supposed to be ripe for Procreation ; the *Males* according to the Civil Law in *Fourteen*, and the *Females* at *Twelve* ; and they are then called *Puberes* by the *Latines*, and *Ἐφηβοί* by the *Greeks*.

But with *Solon*, *Hippocrate*, (2) *Empedocles*, (3) *Heraclitus*, (4) *Philo the Jew*, (5) *Varro the Critick*,

tick, (6) The Generality of *Philosophers*, and the greatest Part of the *Stoicks*, do agree ; and this second Stage ἡβης ἐκφαίνει σημεῖα γινόμενης, *Adventientis pandit signa pubertatis*.

(1) Vid. *Philon.* de Mundi Opificio. (2) Vid. *Philon.* loc. citat. (3) Vid. *Censorinum* de Die Natali. Cap. 14. (4) Vid. *Plutarch.* de Placitis Philosoph. Lib. 5. Cap. 24. (5) Vid. *Philon.* supra. (6) Vid. *Censorin.* Cap. 14. Tom. II. part. II.

And, from what is already premised, we may easily conclude, that the legitimate Time for Maturity cannot exactly be defined, which is in some sooner, and latter in others, from sundry Reasons which either retard or accelerate the same : And these are commonly taken from the Variety of Climates, as they ly remote or nigh to the Sun, cold or hot, moist or dry ; or from the Diversity of Temperaments in Mankind ; or from the Difference of Meats and Drinks as to their Salubrity ; or from the Bigness or Smalness of the Persons, &c. So that on this last Head, our *Ancient Scots*, inhabiting the *Highlands* on the West and North Parts of *North Britain*, have a Common Proverb, relating to the Fair Sex in Affairs of this Nature, That, *if they be big enough, they are old enough ; and if they be old enough, they are big enough* ; without estimating their Maturity in the one Case from the Number of Years . And with Relation to the Males, the Ancient Philosophers seem to have been of Opinion, that their Maturity did not so much depend upon
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their Age, as upon the Constitution of their Bodies; some being sooner ripe than others, from the Speciality of their Temperaments; so that *Justinian* himself, who had fixed and prescribed certain Limits for the Ripeness of Males and Females, as above narrated, acknowledges, that the Ancients had different Sentiments about that Matter concerning the Males; who says, *Pubertatem veteres quidem non solum ex annis, sed etiam ex habitu corporis in masculis aestimare volebant*. And if there be any Reason, to allow this to the Males; it also will be of as great Force and Validity to the Females: For there can be no Reason assigned for granting the same to the one Sex, and denying it to the other.

And all this appears to me to be very much confirmed, from the Diversity of Opinions among the learned, in many Ages, concerning those Years called the *Anni Pubertatis*; about which, I refer the Reader to *Bochart*, in the forecited Place, where he will find, that the Generality of the *Jews*, from the Testimony of *Maimonides* and *Baal Aruch*, two famous *Rabbies* amongst them, do plainly differ in their Calculations of this Matter from the *Justinian Rules*; as doth also *Theocritus*, who calls ἀνῆροι, h. e. *Impuberes*, qui sunt δωδεκάτης ἡλικίας, *qui duodennes, vel inferiores sunt*. To which, if you add, what I have formerly related from *Solon*, *Mandeflo*, and others; all that I have said upon this Head will be much more plain.

29. If some Men, by Virtue of natural Powers, since the Deluge (after which, of a sudden, the Life of Man was very much shortned, from what it had been before in the Antediluvian World, for sundry natural Reasons deducible from the History of the Flood) have been so vigorous, as to beget Children to an Hundred and Forty Years, and upwards : And some Women have been so healthy, as to bear Children, from Fifty to Seventy ; the *Ova* in them for so long a Time gradually arriving to a Ripeness, and consequently always capable to receive and nourish the *Animalcula* : It will not appear impossible, or improbable, that a Child can be born alive, and may afterwards live, in the latter End of the fifth Solar, or in the Beginning of the sixth Lunar Month. All which I shal endeavour to confirm by Testimonies, and some of them shall be beyond all Exception. And I shall begin with the Patriarch *Abraham*, who had *Ishmael* born to him, when he was Fourscore and Six ; and afterwards *Isaac*, when he was One Hundred ; which is manifest from the last Verse of the 16th Chap. of the Book of *Genes.* And *Abram was Fourscore and six Years old, when Hagar bare Ishmael to Abram.* And from *Ishmael* the *Saracens* are supposed to be descended, who make so considerable a Figure in History. And from the 17th and 21st Verses of the 17th Chap. of the same Book compared together, *Then Abraham fell upon his Face, and laughed, and said in his Heart, Shall a Child be born unto him that is an Hundred Years old ? and shall Sarah, that is Nine-*

ty Years old, bear ? --- But my Covenant will I establish with Isaac, whom Sarah shall bear unto thee at this set Time in the next Year. And Abraham being Ninety and Nine Years old, when the Promise of a Son was made to him, as is plain from the 1st Verse of the 17th Chap. of *Genes.* he behoved to be one Hundred, when *Isaac* was born ; which is most evident from the 21st Chap. of *Genes.* and 5th Verse. And, by the By, I cannot but take Notice of the last Words of the Text, *Whom Sarah shall bear unto thee at this set Time in the next Year* From whence I humbly conceive, I have a Scriptural Argument for Women's going sometimes with Child for a whole or an intire Tropick or Celestial Year. So that these Words, *According to the Time of Life, Sarah shall have a Son,* which we have recorded in the 18th Chap. of *Genes.* and 14th Verse, are to be explained after the Method and Manner of the former Text already quoted. Now, if we consider, that when *Sarah* died, *Abraham* was One Hundred and Thirty Seven, he being Ten Years elder than her, and she dying in the Hundred and Twenty Seventh Year of her Age ; he behoved to be One Hundred and Thirty Eight (if we allow one Year for Mourning) before his Marriage with *Keturah*. And, when we reflect on the numerous Progeny he had by her, it is plain to a Demonstration, that he begot Children long after he was One Hundred and Fourty. And for Confirmation of this, compare the 1st Verse of the 23d Chap. of *Genes.* with the first four Verses of the

25th Chap. of the same Book. *And Sarah was One Hundred and Seven and Twenty Years old : These were the Years of the Life of Sarah.*

Then again Abraham took a Wife, and her Name was Keturah.

And she bare him Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah, &c.

Some may be apt to think, there was something miraculous in this Matter ; but it's manifest, if we compare one Part of Scripture with another, that the Miracle was only with Relation to the opening of *Sarah's* Womb, who was barren. For it's certain, there was no Miracle in *Abraham's* begetting *Ishmael*, or in his begetting Children by *Keturah* : And to offer a Physical Account of the Method and Manner, how the Miracle was wrought, is to affront Human Understanding ; for if it could be accounted for, it would be no longer a Miracle. For the Agency and efficacious Workings of Divine and Supernatural Powers in miraculous Cases, cannot be comprehended by Human Reason : Seeing in all, or most Part of the Miracles we have recorded in the Word of GOD, the Means, that were employed by Divine Wisdom, have been in a Way of natural Reasoning, so far from answering their Ends, that they seemed rather to contradict the Designs, than to produce the Effects for which they were intended. And all these Miracles were done after this Manner, in order to establish our Faith and Dependance on GOD allenarly, as is mani-

manifest from the 11th Chapter of the Epistle to the *Hebrews*. Now, for Confirmation of this, these four Instances (two from the *Old*, and as many from the *New Testament*) are sufficient, to demonstrate, that the Means had no natural Energy to produce the Events that happened: As is plain, from *Moses* speaking to the dry Rock, to furnish the *Israelites* in the Wilderness with Water; the throwing down of the Walls of *Jericho*, with the blowing of Rams Horns, and compassing it for seven Days, and by the shouting of the People of *Israel*; our Saviour's curing of the Man in the Gospel, that was born blind, by the Application of Clay and Spittle to his Eyes; and his feeding of so many Thousands of Men, Women and Children, with a few Loaves and Fishes, at sundry Times, the Penury of the Provisions tending, after fasting so long, to occasion in them a Fear of starving, rather than any Hopes of being satiated with Food. And as for the Man, that was born blind, the Application of Clay and Spittle was more adapted to obstruct than procure the Cure. From all which it's evident (tho' Omnipotency can accomplish all it's Designs with or without Means, tho' these should appear to Human Understanding to be most unfit and improper for obtaining the Ends of Providence) so that accounting for Miracles from natural Powers, is arrogant and unreasonable; which is a Crime that sundry Divines, Physicians and Philosophers, have been too frequently guilty of. And as GOD's making Use of Means in working of Miracles

acles may teach us, that every Thing in His Hand can produce even contrary Effects to their particular Natures, according to His Purpose : So GOD's using them sometimes, when he performed Miracles, tends to instruct and edifie us, that are *His Creatures*, who can do nothing without *Means*, to make Use of all the *Measures* of His Appointment, in Subserviency to all our *Natural, Civil, and Religious* Concerns. And seeing we are not born with the Knowledge of these, GOD has endowed us with Faculties, and furnished us with proper Helps, to enable Men and Women in their respective and relative Stations (if they be not wanting to themselves) to attain in all these Respects, a suitable Knowledge to qualifie them for *His Own Glory*, and to fit them for all the Designs *He* had in the Creation of Mankind.

I shall leave this, and proceed to give further Testimonies of the Fitness of some old Men for Generation ; And I shall begin with *Pliny*, the *Elder*, who in the 14. Chap. of the Seventh Book of his *Natural History*, gives us the following Accounts, which I desire the Reader for Brevity's Sake to take in his own Words. *Masinissam Regem post octogesimum sextum annum generasse filium quem Methimathmum appellaverit, clarum est : Catonem Censorium octogesimo exacto, è filiâ Salonij clientis sui. Quâ de causâ, aliorum ejus liberorum propago, Liciniani sunt cognominati ; hi Saloniani, ex quibus Uticensis fuit nuper etiam. L. Volusio Saturnino in urbis præfecturâ extincto, notum est Corneliâ, Scipionum gentis Volusium Saturninum*

turninum qui fuit Consul, genitum post sexagesimum secundum annum. Et usque ad octogesimum quintum apud ignobiles vulgaris reperitur generatio.

And Savonarolla tells us, in his 6 Tract, 21. Chap. Rubr. that, Nicolaus de Palavicinis habuit filium è se generatum in centesimo anno. And Alexander Benedictus, de Curand. Morb. Lib. 25. Cap. II. relates, that in his Time a German had begot a Child upon his Wife who was of the best Fame, when he was Ninety Years of Age, which he did see. *Tempestate nostrâ quidam Germanus nonagenarius, prolem suscepit ex castissimâ conjuge, quem vidimus.* And Bernard, Scard. Lib. 2. Class. 9. Histor. Patav. narrates, That Sigismundus Polcastrus, Physician and Philosopher at Padua, having lost 4 Sons when he was 70, and afterwards marrying a Second Wife, had by her three Sons, and did not live long after the Ninety Fourth Year of his Age. Sigismundus Polcastrus, *Medicus & Philosophus Patavinus, qui super L. annos docuit, in senectute quatuor filijs brevi tempore orbatus, septuagenarius, ad suscitandam sibi prolem, uxorem secundam duxit, ex quâ ei tres filii nati sunt: quorum primogenitum Antonium, doctrinâ infulis utriusque juris censurâ vidit de more ab ejus præceptoribus decorari. Hieronymum vero ipsemet philosophicâ laureâ, cum summo gaudio, tremulis præ senectute manibus exornavit: & obortis præ latitiâ lacrymis tenerrime exosculatus est. Posthæc autem non diu supervixit, annos natus nonaginta quatuor.*

And Levinus Lemnius, in Lib. 4. Cap. 24. de *Ocultis Naturæ Miraculis*, says, That there are
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some strong and vigorous old Men, who, having passed their Youth with Chastity and Moderation, are fruitful to the Seventieth Year of their Age, and continue to perform due Benevolence manfully even to that Time; of which many Examples are furnished to us, from the *Brabanders*, *Gothlanders* and *Swedes*. We did hear a Caprain of a Ship, worthy of Credit, relating a Story which fell out when he was managing his Mercantile Affairs at *Stockholm*, in the Time of *Gustavus* King of *Sweden*, Father to *Ericus*, who is now upon the Throne, that he, by the King's Command, was present at the Marriage of a Man of an hundred Years old, to a Bride of Thirty, by whom he had afterwards many Children, and this he related as a Thing of unquestionable Truth. The *Swede* being a Man of so vigorous and green old Age (as there are a great many in that Country) that he hardly appeared to be full Fifty. Among the *Tongers*, and also in the *Champaign Brabant*, where from the Clemency of the Air, the Temperance and Frugality of the People, 'tis not a Thing unheard of but most common, for Men of Eighty Years of Age, to take Virgins that are not old into Marriage, and to beget Children with them. *Sunt nonnulli robusti validique senes, quibus adolescentia continenter, atque moderate transacta est, qui ad septuagesimum annum fecundi sunt, & in peragendo concubitu viriliter subsistunt, quorum multa exempla Brabanti, Gothi, & Sueci suppeditant. Sic enarrantem audivimus Nauclerum quendam fide dignum, dum Stockholmiæ negotiaretur imperante*

imperante Gustavo patre invictissimi Regis Sueciæ Erici, qui nunc rerum potitur, se accitu Regis interfuisse nuptiis viri cujusdam, annorum centum, qui in matrimonium asciverat triginta annorum sponsam, ex quâ complures illum sustulisse liberos indubitâ fide memorabat. Erat enim vir (ut sunt in eâ Regione plurimi) adeo crudâ viridique senectâ, ut vix implevisse annum quinquagesimum videretur. Apud Tongros quoque & in Campaniâ Brabanticâ, ubi aëris clementia, & gens temperans, & frugalis, inauditum non est, sed propemodum vulgare, octoginta annorum viros, virgines non admodum annosas, in conjugii societatem asciscere, atque ex iis proles excitare.

And some Years ago, I remember, that Doctor Foord, happening to encounter an old Man, travelling upon the Road in the North of England; and the old Man's House being situate nigh the high Way, in passing by, he obliged the Doctor to go in to his Family, and take some Refreshment; and when he came into the Lodging, he espied a much elder Man, as he thought, who was only Fourscore and Six, whom at first View, he supposed to have been this old Man's Father: But putting the Question, the old Man told him, that he was only his eldest Son, and that there was Twenty Four Years of Difference betwixt their Ages. So that the old Man behoved then to be One Hundred and Ten, when the Doctor did see his Wife giving Suck to his Child of Six Months old: And tho' he was so many Years elder, as I have already said; yet he appeared to
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the Doctor to be Thirty Years younger than his Son, and much more vigorous.

And within these few Years, *John Anderson* of *Dornhill*, Esquire, late Provost of *Glasgow*, for a Tract of Years after he was Seventy, had, by his Lady of singular Virtue, a Child born to him yearly or thereabouts, who, in all human Probability, might have continued to procreate Children for a much longer Time, if he had not been snatched suddenly away, by a violent bloody Flux, tho' he was about the Age of Seventy Six when he died.

I know, it's said, that young Women, when they are married to old Men, are under the Temptation of accepting foreign Assistance: So that tho' the young Women do bear Children, it's possible, the old Men are not the Fathers. But the Chastity and Virtue of the Women in many Cases, do sufficiently overturn what is here alledged; besides, the Case of *Abraham*, as above narrated with Relation to his Wives, is sufficient Confutation.

30. Now it's high Time, that I should fulfil my Promise, by giving Instances of some Women, who have born Children long after the usual Time, from Fifty to Seventy Years. So that this demonstrates our Natures to be very various: And as some Children have been Mothers very soon, and far before the ordinary Time; so some Women, who have considerably passed the Date, are more remote from the usual Course of Nature,

Nature, by Way of Postposition, than the youngest of those I have instanced are in the Way of Anticipation : For, add Twenty Years of Postpositions to the Six Years of Anticipation, which is the youngest I have given or can give ; it appears the most usual Thing in Nature, for her then to have been a Mother in any Part of the habitable Earth.

I shall forbear to trouble the Reader with Instances of Women's bearing when they are Fifty One or Fifty two, these being much more frequent than those that are more remote ; and I shall proceed to give one of Fifty Three or Fifty Four. There was one *John Bane*, a Weaver at *Irvin*, whose Wife was brought to Bed in one of these Two last Years ; a Thing notour to the Generality of old People there. This Story I had confirm'd from the late *James Boyle* of *Montgomeriestoun*, Esquire, my Uncle-in-law, who for a long Time had been Provost of that Burrough : And I was confirmed in the Truth of this, from the Testimony my Father and Mother gave to the same, as consisting with their Knowledge.

I have heard of sundry others, in this Country, who have been more remote from the Date (as they call it) for sundry Years, than this that I have now narrated : But the Circumstances of such, in a great Measure, escaping my Memory, and meeting also with sundry Disappointments from some, who had Letters sent them on this Subject, without so much as favouring them

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with a Return, I shall insist no further on Domestic Instances; but shall proceed to such as we have upon Record in Medicinal and Natural Histories. And the *First* shall be from *Nicolaus Massa*, a famous Physician at *Venice*, giving an Account of a Lady of Quality there, who, after she had been Fifteen Months with Child, did bear a Girl in the Sixtieth Year of her Age, to her Husband, a noble *Venetian*, in the Seventieth of his. The Female Infant wanted, when born, Eyes and Hands, and lived Five Months. The same Author, who writes this History, acquaints us, that all the elder Physicians were of the same Sentiments with him, that the Lady had been all the Fifteen Months with Child, from a Reason contained in the Authority adduced, which the Reader will easily perceive from his own Words, which are as followeth.

Vid. *Nicol. Mass.* Epist. 29. Tom. 2. Vidi ego in nobilissimâ hâc (*Venetâ*) urbe, dum essem juvenis, nobilissimam Matronam, sexaginta fere annos natam, cum ejus clarissimo viro conjuge, qui & ipse senex fere septuaginta annorum erat. Cui clarissimæ mulieri ipsi Medelam præstabam, judicaveramque eam aquâ intercutem, seu hydrope ascite laborare. Jacebat quidem in lectulo, tumido admodum ventre, cum dejectione appetitûs, siti, & aliis stomachi accidentibus; cumque ita in secundo senio esset, nemo ex consanguineis ejus, nec ego suspicabar ipsam concepisse. Tandem quinto decimo mense puellam peperit, orbatam oculis & truncam manibus, quæ vixit quinque mensibus: & quoniam res mirabilis erat, quæsitum fuit de tempore, quo simul in amplexu & coitu fuerant, erantque quindecim menses. Quare cæteri seniores Medici, & ego, illam per totum illud tempus gestasse in utero diximus.

The *Next* shall be from *Cardanus*, who relates, That *Albertus* had seen a Woman in *Germany*, whose Firstborn Son was Forty Years elder than the youngest. So that he was of Opinion, that Women may sometimes bring forth Children at the Sixtieth Year of their Age.

Vid. *Cardan. de Varietat. Lib. 8. Cap. 43. Albertus* vidisse se refert mulierem in *Germaniâ*, cujus primogenitus ultimum quadraginta annis superabat. Fieri potest, quandoquidem ad sexagesimum usque parere potest mulier.

Pliny the Elder tells us, that it was notour, that *Cornelia*, descended of the Race of the *Scipio's*, was delivered of *Volusius Saturninus*, who was Consul, after she had passed the Sixty Two Year of her Age.

Vid. *Plin. Secund. Hist. Nat. Lib. 7. C. 14. Notum est Corneliâ Scipionum gentis, Volusium Saturninum, qui fuit Consul, genitum post sexagesimum secundum annum.*

I shall add another Instance of a Postposition much more remote than any of the former, from a famous Physician of *Mompelier* *Valescus de Tarranta*, who declares, that he did see a Woman lying in of a Child in the Sixty Seven Year of her Age, having born others in the Sixty and First, &c.

Vid. *Vales. de Taran. Lib. 6. Cap. 12. Operis sui Philoni dicti. Vidi mulierem bonæ habitudinis quæ, post sexagesimum annum habens menstrua concepit & peperit filiam, & continenter habuit duos filios, & erat in sexagesimo septimo anno quando habuit ultimum filium, erat autem fœmina carnosa & musculosa & fortis.*

The last I shall mention, is an Instance of the greatest Postposition hitherto related from *Cordæus*, of a Lady, who, in the Seventieth Year of her Age, did suffer an Abortion, occasion'd by the violent Jolting of the Coach, proceeding from a too rapid Carreer of the same, to which he had lately been an Eye-Witness.

Vid. *Cord. Comment.* 6ta ad Lib. i. *Hippocrat. de Morb. Muliebr.* Septuagesimum *Damifella* cuidam annum agenti, ex rapidâ & concitatore rhedâ, proindeq; quæ nimis eam succusserrat, non ita pridem nosmetipsi vidimus abortum contigisse.

I shall not insist further on this Head, tho' I doubt not, but a vast many other Instances, of various Postpositions to the usual Time of Women's bearing Children might be found, if I had Time and Leisure to accomplish the same; but what I have said, is sufficient for so short an Essay. So leaving this Subject,

31. I shall now proceed to give the Reader a short Account of the Singularities relating to the Old Lady *Arnot* (whose Maiden-Name was *Anne Brown*) which furnishes us, with a Story, in my Opinion, much more remarkable than that of Children being born alive in the latter End of the fifth Solar Month; and their living afterwards to a considerable Number of Years. For she, in the Thirtieth Year of her Age, failing blind, continued in that Condition to the Sixtieth; at which Time she recovered her Sight to such a Degree of Perfection, that without the Assistance of Glasses, she was able to perform the finest Needle-Work, and

and to read the smallest Prints with a greater Ease and Facility than young People, who have strong and vigorous Eyes : And she continuing in this Condition till a few Days before her Death (which happen'd about the Hundred and Seventeenth Year of her Age) this Singularity, is still more to be notic'd. And when one considers, that, about Five or Six Years before that, *Nature* gave her a new Set of Teeth, accompanied with the same Troubles in passing the Gums, that Children are accustomed to have breeding theirs; this Account will appear more strange, and does deserve our particular Observation.

And this Story of her breeding Teeth in her old Age, brings to my Remembrance another of the same Kind concerning the Reverend Mr. *Macklevain* originally of a *Scots* Extract, and (if I be not mistaken) of the Family of *Grimmet*, Minister to a Presbyterian Congregation at *Anwick*, who, in his old Age, having lost a great Number of his Teeth, had them all again restored to him Three Years before his Death.

I cannot omit from the Affinity of the Matter to relate a Story, from *Valescus de Taranta*, of an old Woman's renewing her Age, and becoming young again, to wit, the Prioress of a certain Nunnery, not being after the Custom of Women for a long Time, by Reason of old Age; and, upon the same Account, the Crown of the Head, as is usual to others of the like Years, was full of Gray Hairs, having also lost all her Grinders, or most Part of them falling out of
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their Sockets, and their being little or no Vestiges or Appearances of Breasts, and all these accompanied with the deepest Wrinkles on the Face : It came at length to pass, that all the Hairs of her Body, as they came to be renew'd, and grew, were perfectly black, and her Chast Teeth again restored to her in the Manner we observe them produced in Infants ; and *those* again return'd to her in as great Plenty, as that which young Women are accustomed to have ; her Breasts, as in Virgins, were elevated, hard and round, the Wrinkles disappeared, her Face became beautiful, in so much that this Nun and Prioress was respected and reverenc'd, living a religious Life for a long time thereafter.

Vid. *Valefc. de Tarant. Lib. 6. Cap. 12. de Cur. Morb.* In quodam monasterio, in loco qui dicitur *Monuerus*, fuit quædam Priorissa, cui per multum tempus propter senectutem defecerunt menstrua, & tempestivi venerunt in vertice cani, & omnes fere excidere molares: uberum vero parum aut nullum apparebat vestigium, & rugæ in facie profundissimæ apparebant. Factum est itaque, ut quicquid de capillis & pilis oriebatur & crescebat, totum nigrum pullularet: & exhibant dentes molares, sicut mos est in infantibus fieri ; sic etiam oriebantur menstrua, ac ut in juvenculis abundanter fluebant. Mamillæ vero velut in virginibus elevatæ fuerunt & montuosæ : rugæ evanuerunt, & facies pulchra in tantum, quod illa honesta & religiosa verecundebatur ; & vixit per multum tempus in religiosa vitâ, & hoc fuit quasi mysterium raro contingens.

32. As for those *Gentlemen*, who declare the Matter under Consideration to be impossible, I would gladly understand, how they came to that

Assurance;

Assurance; the Determination of Impossibilities in Nature, being of such a Difficulty, that no human Understanding can presume to assume it, these being only known to *Infinite Wisdom*. And now seeing it's plain, that there are no fix'd or stated Rules in Nature known to us, by which we may precisely conclude the first and last Possibilities of the Existence of Things by Vertue of natural Powers; we ought to be very cautious as to our Determinations of the Impossibility of them, these depending upon natural Agents of whose Operations we are not fully apprised. And tho' we cannot account for the same, there is no Reason for our having Recourse to a *Miracle*, unless we look upon our own Understandings to be the Standard of all that is to be acquir'd in Nature, which nevertheless would be but insufficient; there being Mysteries as well in it as in Religion, of which GOD has thought fit to deny human Understanding the Comprehension, that He might demonstrate to us His Infinite Wisdom as well in the Work of Creation; as His Infinite Love, Power, and Wisdom, in the Work of Redemption. But in the present Case we have no Ground at all to any such Pretence, since I presume to have in some Measure rationally accounted for the Appearances from the Principles of Nature, to which Miracles, being the Effects of divine and Supernatural Power, are in no Ways subjected.

33. In writing this Essay, having met with sundry Interruptions from Events that could not be foreseen, it is no Wonder if sundry Thoughts, which might have imbellished the same, upon many of the Heads I have been speaking of, have escaped my Memory. From this Consideration I was once determin'd, to have given the Reader a short Recapitulation of the principal Heads I treat of; and in their proper Places to have added the Omissions: But I no sooner had a Design of performing what I then projected, than I found myself under a Necessity of applying my Thoughts to Business of a more pressing and urging Nature, which did providentially require my Labour. Nevertheless, perceiving I had been guilty of sundry Omissions in managing the natural Argument, which is the Foundation of the Essay, I thought it my Duty to add a few Things in order to cover, and in some Measure to supply its Defects: And in particular, when writing about the many Millions of the *Animalcula in semine humano* with relation to a single Ovary, that will not seem to be so strange as at first View it may appear, if we compare what Monsieur *Anthony Leeuwenhoeck*, in his Letter to Dr. *Nehemiah Grew*, then Secretary to the Royal Society, endeavours to demonstrate, viz. That the Number of *Animalcula* in the Milt of a large Cod, exceeds ten times the Number of Men, Women and Children at the same Time alive on the whole Terraqueous Globe. He computes

putes the Number of Souls in the Universe to be Thirteen Thousand, Three Hundred and Eighty Five Millions ; and the *Animalcula* in the Milt of a large Cod to One Hundred and Fifty Thousand Millions : So that it is plain to a Demonstration, according to his Calculation, that these exceed those more than Ten Times in Number. As for the Method and Manner of Probation, I refer the Reader to the Letter, where he will also find sundry Observations about the *Animalcula* in the Seed of a Pike, of a Dog, Hare and a Cock : In the last of which, the Seed, to the Bulk of a Grain of Sand, contains, according to his Calculation, Fifty Thousand Animals ; and in the Milts of the Cod and Pike, in the same Bulk, Ten Thousand.

And the foresaid Monsieur *Leeuwenhoeck*, in sundry other Letters to the Royal Society, informs us, that by the Help of exquisite Microscopes, in which he has been very well imitated by Mr. *Melling* ; he had detected innumerable small Animals in the Masculine Sperm ; and in one of them he acquaints the Members, he had observ'd incredible Numbers of the *Animalcula* in the Testicles of Frogs, so slender as not to exceed the Thousand Part of a single Hair, with a Head proportionably larger than the rest of their Body, all variously moving to and fro : And that he had found the same indefinite Numbers of *Animalcula* in the Testicles of all Animals, which he had inspected. From this Discovery it is plain, that no *Aura Seminalis*, or Influx of active Spi-

Spirituſ Matter, does in the leaſt delineate the *Fœtus* ; and conſequently the whole Doctrin depending thereon, muſt fall to the Ground. And this ſeems to be confirm'd from the Famous *Malpighius's* Obſervation, when before Impregnation no Veſtige of the *Pullus* could be found, and yet in a few Hours after, the Lineaments of a Chick are diſtinct and viſible ; and the little Animal being tranſmitted by the Male to the *Cicatricula* of the *Ovum*, which is diſpos'd by Nature to receive and furniſh it at firſt with a ſuitable Nouriſhment, till by the Heat of Incubation the Yolk, and Whites, the thinner and the groſſer, the one form'd in the upper Part of the Oviduct, and the laſt in the lower, contain'd in their different Baggs, are, by a Continuation of the ſame Heat, brought to a Fluidity and Alteration ſuitable to the Aliment of the Chick contain'd in the *Sacculus* of the *Amnion*, which, by the *Chalaza's* Superior and Inferior, the firſt going from the *Amnion Pulli* to the obtuſe End of the Egg, and the other to the acute Angle, and the Liquors in the Cavity of the Egg being ſo attenuated by the mild natural & gentle Heat of the Brooding Mother, the Roots of the *Chalaza*, which are expanded in all thoſe reſpective Baggs being at Liberty, the *Sacculus* of the *Amnion* which was ty'd by them, while the Liquors were in their natural Conſiſtency by the ſpecifick Gravity of the *Cicatricula*, are determin'd towards the *Folliculus Aëris* ; from whence the Air or ſomething from it, mixing with what is contained in the Baggs, gives the ſame Influence

to the Chick within the Shell, that *Animals* obtain by Respiration in the open Air from the Admission thereof through the Pores of the obtuse Angle of the Egg, still to be transmitted to the *Folliculus Aëris* for the Ends above-mentioned. This falling in occasionally, I thought a Speculation of this Kind cou'd not but be agreeable to the curious Reader : And if we consider the Affinity of the Matter, the more Judicious will think, I have made a Digression that is in some Measure excusable. Such as desire to be better inform'd about an Affair of this Nature, may receive Satisfaction from the incomparable *Bellini* in his Treatise dedicate to the Ingenious Doctor *Archbald Pitcairne* ; who, in his Writings already publish'd, has given us a great many Helps for the further Improvement of *Medicine*, if we be not wanting to our selves in making a greater Progress on his Foundations. From the same Influence of the Air in the *Folliculus Aëris*, as above-mentioned, the Whites are press'd into the Bill of the Chick, which is manifest and evident from the same Liquor being found in the Gizzards of them immediately after they are hatch'd ; and at the same Time they receive a convenient Food from the Yolk of the Egg, by the Ramifications of the Extremities of the *Umbilical Vein*, that convoy the thinnest Fluid contain'd in that Bagg to the great Trunk of the *Umbilical Vessel*, to the further Increase of the *Pullus*, the grosser Part of the *Vitellus* being excern'd with the Chick at the Time of hatching. I think fit at this Time also to observe, as the
Fluids

Fluids of the Whites are to be found in the *Ingluvies* (commonly call'd by us the Crop) and in the proper Stomach of the Chick ; so the same Liquor is to be seen in the Stomachs of Infants at the Time of their Births, with that in which they swim ; and their Nourishment by the *Umbilical Vessels*, admits of no Doubt after so many Anatomical Discoveries, that have put the Question beyond all Contradiction.

And tho' I do assert, that the Influence of the Air is such in the bringing forth of *Chicks*, as Respiration docs in *Animals* that have the common Use of the *free Air* ; nevertheless, I do not take upon me to determine, whether the *Air* has immediate Access from the Lungs of the *Animals* into the Fluids that circulate in the *Pulmonary Vessels*.

I have little or nothing to add to what I have already said about the *Ova*, but that all *Female Animals* are observ'd to have them, and to these I shall only subjoin the following Remarks. As for the *Ovum Muliebre* after it arrives at the *Uterus*, it fluctuates in the Cavity of the same, for some Time, without being in the least fixed to any particular Part thereof : And whilst it continues to have no Connexion, it is only nourished by the Fluids in which it swims, through the Pores of it's Membranes ; till at length some of the Vessels belonging to the Rudiments of the *Placenta*, begin to germinate, and afterwards to fix their Roots in the little Pipes, or slender Sheaths of the *Matrix*, which derive, from the
extreme

extreme Arteries corresponding with them a nutritious Lymph from the Mother, to be propell'd by the frequent Pulsations of the Heart, Vibrations of the maternal Arteries, the Contraction of the *Uterus*, and the Heat of the Vital Fluids, into the Pores of the Roots or Nipples of the *Chorion*, and from thence to the extreme Ramifications of the *Umbilical Vein*, which carry all their Fluids to the great Trunk, in order to convey the same through the Navel of the *Fœtus* to the *Vena Porta*, and from thence without touching the Liver by a peculiar Canal to the *Vena cava*, which with the other returning Fluids, carries it along to the Embryo's Heart, to undergo a new Circulation both as to the Subject, and the Manner of it. And by this a fixed vital Communication begins to arise betwixt the Mother and the *Fœtus* contained in the *Ovum*, which Communication does gradually increase as the Bulk of the *Placenta Uterina*, and the Vessels thereunto belonging are enlarged proportionably to the Magnitude of the *Fœtus*, till the *Embryo* arrive to perfect Maturity. And this cannot appear to be strange, when we consider, how by the Gravitation and Elasticity of the *Atmosphere*, the Moisture of the Earth is press'd into the Pores of the Roots, and from thence through all the fibrous Channels of the tallest Trees by the Assistance of the *Air-vessels*, that are to be found not only in all the Parts of the Roots, but universally over the Trunk, Branches, Buds, Leaves, Flowers, Fruits and Seeds. And as GOD has manifested His infinite Wisdom

dom in the Production of Vegetables of all Kinds, so he has given us admirable Proofs, even in those little Animals, call'd *Insects*, of his unsearchable Understanding in contriving the Mechanism of their Bodies in order to the Subserviency of these Ends, that *Omnipotency* had in their Creation. And to demonstrate this, I need go no further than to the Silk-Worm where we find, from the Necessity of the Laws of Motion, which the *Author of Nature* has been pleased to appoint to all sublunary and corporeal *Things* falling under our Consideration from the Nature of their respective Fluids, when we take Notice of them as to their Tenacity and Viscidity, with Proportion to the Canals and Impediments they commonly meet with in their Circulation through the Animal, we'll find *Divine Wisdom* fabricating their Structures for Preservation and Propagation, by giving *These* many Hearts, and as many Lungs; so as to communicate the Fluids from one Heart and Lung to another, that all Parts of their Bodies may be orderly supply'd with a necessary Aliment and Augmentation agreeable to their respective Natures. This Discovery and many more relating to Animals and Plants we owe to the Admirable Industry of the Incomparable *Malpighius*, who unvail'd the Mysteries of Nature, to such a Degree, that he merits the Stile of being its *Secretary*, especially as to the unfolding the *Minima natura*.

If we seriously contemplate the Bulk of this Earth with it's Distance from the Planets in their Order, and then, from these, go to the fix'd Stars
that

that are so much removed from us, and take under our Observation the vast Distances betwixt them, we are naturally led to the Consideration of the *Immensity of the Deity*, tho' there be in reality no Proportion betwixt the Creature and the Creator. So when we notice the Contrivance and Wisdom of that same Power in the lesser Things of Nature, we are rationally brought to have reverent Reflections on his *Infinite Wisdom*; which is evident in a *Mite*. And tho' it appear to our Eyes one of the smallest and most contemptible *Animals*; nevertheless it has the Parts containing and contain'd, requisite for Circulation, Life, Motion, Respiration, Nutrition, Augmentation, Sensation and Generation. To convince us of this, let one of these little Animals be placed upon a Piece of black Paper, for the Assistance of our Eyes, if the smallest Bit of Straw be laid in its Way, to shun this Impediment, it will alter its Course. From whence 'tis demonstrative, that it must have something, in Proportion to its Bulk, equivalent to all the Organs and Fluids in all *Animals*, that are said by some to be more perfect.

One, by the Help of a good Microscope, may, in a Drop of Water, in which Pepper has been infus'd, perceive a vast Number of small Animals rapidly moving like Fishes in the Ocean, each of them being a Thousand Times less than the *Mite* formerly mentioned; and all these must be intitled to the same Requisites for their Preservation and Continuation.

Take

Take any Thing that is mouldy, to the Bulk of a Grain of Sand, by the Help of a Magnifying Glass, you shall see a great Heap of Plants of various Kinds: Some bearing Flowers; others, Seeds; some, Fruits; and others withered. From whence it is easy to imagine, how small the Roots of such Plants must be, that convey their Juices to every Part; especially if we compare them with the great Trees of the Forest, the Oak, Fir and Pine; yet they are as perfect, in their Kind, and produce their own Seeds and Fruits as the latter. What I have said relating to this, may be easily apply'd to the little Animals I have been speaking of, who are successively multiply'd by their Generation, as well as Whales and Elephants.

Vid. Monsieur de la *Bruyere's* Characters.

If we narrowly observe, what has been advanced from the Beginning of this Paragraph, and add to that, the indefinite Division of Matter from the small to lesser Parts; it will not appear to be so Paradoxical, as some People imagine, to assert, That all Mankind was in *Adam's* Loins at the Time of his Fall.

I thought to have taken under my Consideration, the little Animals we perceive in the most Simple and Homogeneous Liquors, such as Waters; and in some of the Sauces, such as Vinegar: How far these might have contributed to the Design of Generation of the respective Animals that make Use of them; and if by repeated

Circulations, they might have been made capable to be discern'd in *their Testicles* when they came to Maturity in order to *their Continuation* to all succeeding Ages. But I leave the Decision of so nice a Point, to others of a Superior Genius : And I easily foresee if the Affirmative of this can be made appear to a Demonstration, the Notion I entertain about *Original Sin*, in a former Section, must inevitably fall to the ground ; and the Verity of *that* be maintain'd by the solid Foundations furnished to us from the *Revelations of God*.

Tho' I'm very sensible, that what I have advanc'd upon this Head, is very far short of the Dignity of the Subject : Nevertheless being esteem'd by some, liable to Censure upon the account of my Declaration given in Mr. *Elder's* Favour, I thought my self oblig'd to acquaint the World with some of the Reasons, inducing me to give the same. And that I may appear to be consonant and agreeable to the Principles laid down in the Essay, I shall here subjoin the Declaration, which had no other Subscription, except my own ; because while I was writing it, he was peremptorily call'd to attend the Assembly, and so was oblig'd to make use of it, as it then was. And the Testimony I then gave, being the same in Substance with that of Doctor *Archbald Pitcairn* and *Charles Preston*, and Mr. *Adam Drummond Chyrurgeon Apothecary* ; I have in my own Vindication done them equal Justice. The Reason why I wrote in the Plural Number, was plainly this, that at the beginning of my Writing, I

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design'd

design'd to have had some other *Physicians* join'd with me in the Subscription: But Mr. *Elder* being requir'd at that time to appear before the Assembly; 'twas not practicable for me to accomplish my Intentions. The Declaration is as follows.

WE, whose Names are hereunto subscribed, having consider'd the Declarations of the Women, before the Presbytry of Wigtoun, relating to Mr. *Elder* Minister at Whitehorn, and his Wife, as also the Information given in to us by the Party concern'd, whose Wife was brought to Bed of a living Female-child, about the Beginning of the Sixth Lunar Month; are of Opinion, that it is possible (tho' the Case be very unusual) that a Child in that time, may be brought forth Alive, and live; and we think it a Matter of the highest Difficulty, for any Society of Men, to Determine precisely, what may possibly fall within the Compass of Nature, especially in extraordinary Cases.

Edinburgh, May 12th, 1710.

DAVID DICKSON.

If any one shall think it worth his while to object against what I have hitherto advanc'd, and shall enter upon the Merits of the Cause, I shall endeavour to give him further Satisfaction as my Time and Leisure can permit. But as for those who shall treat me, and the Subject, after a Scurrilous manner, I think they do not deserve any Reasonable Person's Consideration; and therefore I shall concern my self no more with them, than a Wise Man doth notice a Dog's barking at the Moon.

And now since I own publicly my Sentiments on the Head, I earnestly desire my Antagonists (if I shall have any) to acknowledge their Proper Names, that I may not be troubled to debate with such as skreen themselves in Darkness.

Tho' I know my Unfitness to appear in Publick in an Age so polite as this is, in which Learn'd Men are making progressive Motions in order to improve and better our Thoughts, Words and Actions, relating to our Natural, Civil and Religious Concerns; I was nevertheless under a Necessity of publishing something on this Subject, having met with sundry Reflections, and undecent Expressions, from several Good and Grave Men, whom I Esteem and Honour; and upon that Consideration, I forbear Printing their Names, being satisfy'd that what they acted in this Matter, did proceed from a Sincere Zeal for the Glory of God: And as I most heartily forgive them, so I as earnestly wish their Understandings were enlarged.

After what is said, such as have Capacity and Integrity, will have the Charity to believe, I act-

ed conscientiously as to the Case in Hand; since all my Reasonings are consequential to the Topics I advanc'd in my Letter about the time of *Mr. Elder's* Tryal; and as for others who want the foresaid Qualifications, either from Incapacity, Prepossession, Prejudice or Malice, as I incline to pardon them, so also I pity them.

'Tis mighty strange, and a Piece of the greatest Spiritual Tyranny to find sundry Men of several Perswasions, so Head-strong as to make their own private Sentiments the Standard of every Thing, that is to be said about any particular Subject; as if the Soul of Man had not as many various Ways of thinking, as there are Diversity of Features in Human Faces. And that which still increases our Admiration that such, who least understand the Merits of a Cause, and are very little apprised of the Nature of Things, are most opinionated: And as they allow themselves the Licentiousness of censuring all who differ from them, so if it were in their Power, they wou'd deny to them, whom they accuse, the common Right of Mankind, which is, The Liberty of answering for themselves before they be condemn'd; and so establish an Inquisition not only as to Spiritual, but Natural Knowledge, without Law, or the least Shadow of Reason. For as the Diversity of Features in the Face, or Colours of the Hair are no rational Grounds of Quarrel: So the Diversity of Thinking upon the same Subject, is as reasonable, as for one Man to prefer one Beauty to another, and another to her, and a Third to that, and so on indefinitely; or for a

Second

Second to differ from the First, and the Third Person to differ from them both, and a Fourth to entertain various Sentiments from all the Rest. So that a Liberty of declaring our Thoughts, tho' never so remote from the common Road, is always to be allow'd, providing it be agreeable to Truth.

I was of Necessity oblig'd to annex the whole Proceedings of the Presbytery of *Wigtoun* to Mr. *Elder's* Case, my *Declaration* being in some Measure founded upon it; and having in this Essay, sundry Times appeal'd unto it, I could not, without being guilty of Injustice to my self and the Cause, forbear publishing the same, that the Reader, who is not prepossess'd, may be satisfy'd, I have done the Members of that Reverend Judicature, no manner of Injury, by the Inferences I have drawn from thence, these appearing to me native Consequences, easily deducible from the Matters of Fact therein contain'd: So that such as are impartial cannot blame me upon this Score.

Now, having finished my Sentiments, I take the Opportunity, in the Conclusion of this Essay, to declare to the World, that I had no Itch of appearing in Print on this or any other Subject: But seeing my Name was recorded in the Books of the *Venerable Assembly* of this National Church, because of the Declaration I had given to Mr. *Thomas Elder* in an extraordinary Case, I thought it reasonable to print my Thoughts in Vindication of the same.

EXTRACT

OF THE

PROCESS commenced by the Presbytry of Wigtoun concerning Mr. Thomas Elder Minister of Whitehorn.

AT *Wigtoun March 14th, 1710:* the Presbytry being met and constituted by Prayer, Sederunt all the Brethren except Mr. *Thomas Campbel* with Elders, &c.

The Presbytry taking in, first in order, that Emergent mentioned in the Moderator's Letter within our Bounds, it was enquired what the Affair is? And Mr. *Seaton* represents there is a great Noise in the Corner upon the Account, that Mrs. *Elder*, Spouse to Mr. *Thomas Elder* Minister at *Whitehorn,*

born, hath brought forth a Child several Months within three Quarters of a Year, after the Marriage of the said Mr. *Elder* and his said Spouse: Mr. *Thomas Elder*, being interrogated as to the time of his Marriage and Birth of the Child, declares, To the best of his Knowledge, he was Married to his Spouse foresaid the 29th of *September* last, and his Wife brought forth the Child on the 25th of *February* last, and that the Child is living and was Baptized by Mr. *Seaton*, himself presenting the Child to Baptism, and that the Child receives some Milk from a Woman's Breast.

Mr. *Elder* being remov'd, the Presbytry considering the space betwixt Mr. *Elders* Marriage and the Birth of the Child to be Four Months and Twenty six Days; the Members were *sigillatim* interrogated, What was the Opinion and Report of the People

concerning the Birth of Mrs. *Elder's* Child? They all answer, That the People are greatly stumbled, and have the worst Opinion of it that can be. The Members being again interrogated as to their own Judgment; both Ministers and Elders, all unanimously, declare, As to their Judgment, and best Information from Women and Physicians, that it is not possible, in the Order of Nature, that a Child, born within five Months after it's being begotten, can live and receive Nourishment from the Breast, and think, that the foresaid Child is begotten in Uncleanness.

Mr. *Elder* being called, was interrogated, *Primo*, If he acknowledges the Child, brought forth by his Wife, to be his Child? Answered, He does acknowledge the foresaid Child, to be his Child. *2do*, If he had carnal Knowledge of his Wife before
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their Mariage ? He denys it, and affirms, it is but within very few Days since the Child received Nourishment at the Breast, and desires the Presbytry to take their own Way to remove the Scandal taken by the People.

Mr. *Elder* being removed, and the Presbytry seriously considering that Affair, take Notice, that Mr. *Elder* foresaid, designed to cause his Proclamation for Marriage, with his present Wife to be performed twice in one Sabbath immediately before the Presbytry, in *September* last, and dealt with a Brother to Marry him before the said Presbytry, as the Brother inform'd ; which he not obtaining, he sent for the Minister of *Port-Patrick*, who married him a Week thereafter. As also that at the last Presbytry, *February 21st*. some Members representing at the Privy Censures, That Mr. *Elder* and his Wife were
very

very shortly to go to *Ireland*, he was perremptorily discharged to go from his Charge, and that on account it would be very liable to People's Observation on him and his Wife, if they shou'd both go at this Time ; yet he professed he would go upon his very necessary Business, and take his Wife along, and were accordingly prepar'd to go, both he and his Wife, as is informed, but were prevented by the Birth of the Child. Also, when the Moderator's Letter, calling the Presbytry to meet, came to his Hand, he says, He sent it to the next Brother, with a Man who was coming occasionally to *Wigtoun* ; but it came not to any Member, but returned to himself. And considering further, that Mr. *Elder's* Wife hath brought forth a Child, which Mr. *Elder* acknowledges to be his own Child, at Four Months and Twenty Six Days after

after their Marriage, which is a living Child nourished by the Breasts, and that People, generally that speak of this Matter, do all affirm, They believe the said Child to be begotten in Uncleannefs ; and the Presbytry are of Opinion unanimously, that the said Child is begotten in Uncleannefs, and that People are generally very much stumbled at the Matter : As also, that some Brethren dealt with Mr. *Elder* to prevent his Marriage with her, who is now his Wife, but prevailed nothing. The Presbytry sent out two Brethren to converse with Mr. *Elder*, who returned and reported, He denied Guilt, as before: And one of the Brethren being desired to Pray for God's Direction in this weighty Affair ; and Mr. *Elder* being called to be present at Prayer, after Prayer he was removed.

Upon

Upon all which it was put to the Vote, Proceed, or Delay in this Affair? and it carried unanimously, *Proceed.* 2^{do}. The Presbytry put it to the Vote upon the foresaid Grounds, Whether the Presbytry shall suspend the said Mr. *Thomas Elder* from the Exercise of his Ministry until the foresaid Scandal be cleared, or not? The Vote was unanimously carried, *Suspend.* And accordingly *The Presbytry* being hereto moved with Zeal to the Glory of God and Good of his Church, suspends the said Mr. *Thomas Elder*, Minister of *Whitehorn*, from the Exercise of his Ministry, till the foresaid Scandal be cleared; and Mr. *Robert Rowan* Minister of *Peningham*, is appointed to supply at *Whitehorn*, Sabbath next, and to intimate the foresaid Sentence of Suspension (after Divine Worship in the Forenoon) from the Pulpit of *Whitehorn*. Mr. *Thomas Elder* being called in, and the Sen-

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tence of the Presbytry intimate to him, he protested against the same, and took Instruments in the Clerk's Hands, That the Presbytry had proceeded in a Sentence without a Foundation, contrary to the laudable Practice of the Church, and the Form of Process anent Sentences.

SESS. 2da. Eodem Die a Meridie post Preces, Sederunt ut supra, except Mr. Elder, who is gone Home; The Presbytry again considering the Affair of Mr. Elder, do appoint their next Meeting to be at *Whitehorn*, on *Tuesday* next; and appoint Mrs. *Haden* and *Seton*, as a Committee, to go and discourse two eminent and worthy Gentlewomen in the Bounds, and report their Verdict to the Presbytry at our next, Whether they judge Mr. Elder's Child foresaid could be begotten without Uncleanness in the foresaid

foresaid Circumstances: And the Presbytry resolves to discourse the several Women and Mid-Wives in *Whitehorn*, that are of Experience in these Matters; and the Women, who were at the Birth of the Child, are to be call'd, to give Information, that so all that can be obtained for clearing this Matter may be performed; and the Moderator is to write to Mr. *Elder*, and thereby require his Attendance there.

AT *Whitehorn*, March 21st. 1710.
 post *Preces*, *Sederunt* all the Brethren, except Mr. *Brown*, with Elders, &c. Mr. *Rowan* reports, He supplied at *Whitehorn*, and intimate the Presbytry's Sentence of Suspension against Mr. *Elder*. Mrs. *Haden* and *Seton* report, They obey'd Appointment, and discours'd the Gentlewomen, to whom the Presbytry had directed them;

them ; but these Gentlemen de-
 fir'd their Names might not be pub-
 lished in this Matter, which is gran-
 ted ; and they were desired to give
 their Judgment, If Mr. *Elder's* Child
 foresaid could be born alive and live,
 and but Five Months in the Belly ?
 These Gentlemen being of Age,
 Experience and Understanding in
 these Matters, and of unquestionable
 Honesty, declare, and are positive,
 as the Brethren report, That in their
 Judgment, or Experience, it could
 not be.

Mr. *Elder* being call'd, compeared
 and acknowledged, he receiv'd the
 Moderator's Letter citing him here,
 and was interrogate again, If he had
 carnal Knowledge of his Wife before
 their Marriage ? He denieth it. And
 the Presbytry informs him, That upon
 the Presbytry's Enquiry at Women
 of Knowledge, Experience in these
 Matters,

Matters, and of known Honesty, they were confirmed in their Opinion, That his Child was begotten in Uncleanneſs.

The Presbytry, according to Appointment at our laſt, appoints the Moderator, Mrs. *Seton* and *Karr*, with *Alexander Martin* Younger of *Cuteloy*, Ruling-Elder, as a Committee, to go to the Town and call honeſt Women, and take their Declarations as to their Opinion of Mr. *Elder's* Child, particularly Mrs. *Murdoch*, Mrs. *Mack Liſh*, Mrs. *Houſton*, *Florence Mack Adam*, and *Janet Mack Nerie* a Mid-Wife; and to report as ſoon as poſſible, and to take Mr. *Elder* along with them.

The Committee return'd and gave in the Report in Writ, the Tenor whereof follows,

AT *Whiteborn*, March 21st. 1710,
poſt *Preces Sederunt*, the Committee having call'd for the Bedal, ſent him

him for Mrs. *Mackandlish* Spouse to
 Provoist *Mackandlish*, *Florence Mack-*
Adam Relict of *William Donaldson*, *Ja-*
net Mackriddie Mid-Wife in *White-*
born, and Mrs. *Houston*, to commune
 with them according to Appointment.
 Mrs. *Houston* being call'd, compear'd,
 and being interrogate, declared, That
 she has no Skill or Experience, whe-
 ther a Child, not Five Months in the
 Womb, can be brought forth living,
 and receive Nourishment by the
 Breast. Mrs. *Mackandlish*, being call'd,
 compear'd, and being questioned as
 above said, answered, That she had
 no Skill or Experience, whether a
 Child can be born alive, and suck,
 who has not had Five Months in the
 Womb. The Mid-Wife was call'd,
 and could not be found. The Com-
 mittee, having discours'd among them-
 selves, remov'd with the Women to
 see the Child ; being return'd, *Janet*
I *Mack-*

Mackriddie foresaid was call'd, and was present with the rest of the Women who went to see the Child, and the said *Janet Mackriddie* was call'd first, and compearing, was questioned, *1mo.* Whether a Child can be born alive within Five Months after Conception, and receive Nourishment by sucking? Answer'd, Cannot that be by the Power of God? *2do.* From her Experience she was question'd, and answer'd, She did not know, and would say Nothing. *3tio.* Whether she saw the Child open'd, and if the Child had Nails? Answer'd, She saw not the Child's Nails, and knows not whether the Child had Nails or not. *Mrs. Murdoch, Mrs. Houston, Mrs. Donaldson* and *Mrs. Mackandlish*, declare unanimously, That *Mr. Elder's* Child has Hair on its Head and Nails on both Hands and Feet, which the Members of the Committee also saw

saw and felt ; the Child was put to the Breast, but did not suck, being asleep in our Presence. The Child appear'd to the Committee to be a proper Child. *Sederunt* closed with Prayer.

Mr. *Elder* being call'd, the Presbytry caus'd read to him the Minutes of the Committee ; and he being interrogate, positively denies carnal Knowledge of his Wife before Marriage, as formerly. And Mr. *Elder*, 1^{mo}. desir'd Mr. *Seton*, who saw the Child the Day after the Birth, to declare, whether the Child had Nails then on Hands and Feet. 2^{do}. He offers to prove, that, since the Birth of the Child, the whole Skin peel'd off the Child ; but now, it being near a Month since the Birth, the Child may be much alter'd to the Better. 3^{tio}. He offers to prove, That Two Children, born in the Paroch of *Whiteborn*

within Half a Years since, or thereby, were brought forth, and were not above a Fortnight alive in the Mother's Belly, according to their Mother's Judgment ; and these Children had both Hair and Nails on Hands and Feet, and lived some considerable Time thereafter. 4^{to}. He desires, That the Women who were present at the Birth of the Child, and the Women who had seen the Child, now may be enquired at, Whether, according to their Judgment, the Child was a ripe Child when born, or is now ripe? 5^{to}. He desires Mr. *Seton* to be interrogate, as to Mr. *Seton's* Wife's Opinion of the Child, whether ripe or not? Who saw the Child some Days after the Birth.

Mr. *Seton* being interrogate, answers, as to the *First*, Declaring he saw the Child ; and the Women that were present, said, The Child had

no Nails at all ; and tho' he saw the Child's Feet, yet he did not notice them, and cannot tell whether the Child had Nails or not. As to the *Fifth*, Mr. *Seton* affirms, His Wife told, She saw the Child's Face, but saw neither the Hands or Feet of the Child.

Mr. *Elder*, shewing that Mrs. *Russel*, who was Mid-Wife at the Birth of his Child, now come to Town, desir'd her self to be interrogate, if his Child was a ripe Child when born. She being call'd, compear'd, and interrogate, she asserts, That a Child may be born long before the due Time and live; and instances, that her Mother told her, That she bore a Child Fifteen Weeks and Three Days before the due Time, and lived Six Weeks thereafter ; but cannot instruct it but by her Mother's Assertion : She also declares, Mr. *Elder's* Child was born long before the due Time ; but cannot determine the Time : And declares, She thinks it Four Months before the Time ; and the Reason she gives, is, That a Child which is of a strong Nature cannot receive more Nourishment in the Womb than is convenient, nor any bad Nourishment, but must make an Abortion or Birth : And asserts, She could not perceive Nails or Hair when she was born, and that she had neither Hair nor Nails on her *on Wednesday* last, when the Nurse receiv'd her

her to Nursing: As also she asserts, That all the Skin came gradually off the Child's whole Body after her Birth, and that she vomited up all the Food she got. She is remov'd.

The Presbytry considers, that the Child hath now both Hair and Nails, and the Nails of the Hands have the ordinary *Black* in the uttermost Part of the Nails, as the Committee and Mr. Cooper, who saw the Child, do report; and that the Mid-Wife affirms, She had neither Hair nor Nails Six Days hence, which is not probable; and therefore doth not make the Affair more clear than it was. The Presbytry sent out Mr. Seton, Mr. Ker and Catloy, to interrogate the Women according to the 4th. Particular desir'd by Mr. Elder, who is to go with them; they returning, report, That they went to Mrs. Houston and Mrs. Mackandlish only, as Mr. Elder desir'd, which Women declared the Child was an unripe Child when born, and is so yet. As to the *Third* Particular, Mr. Elder is allow'd to cite Women, to instruct it, as he pleases, the rest of his Queries being answer'd.

The Presbytry having discours'd and consider'd the whole Affair, judge there is nothing produc'd by Mr. Elder from Suspicion of Guilt, and therefore the Sentence of Suspension is continued, and the Presbytry appoints

points the Clerk to extract all this Process, and in this Presbytry's Name to write a Line to the reverend Mr. *James Webster* one of the Ministers of *Edinburgh*, earnestly intreating him to consult the Faculty of Physicians in *Edinburgh*, Whether or not a Child born Four Months and Twenty Six Days after it is begotten, can be a living Child, with Hair on its Head, and Nails on Fingers and Toes within a Month after its Birth, sucking the Breast as other Children do about Twenty Days after its Birth; and that the reverend Mr. *Webster* be desir'd to consult the Presbytry of *Edinburgh* on that Affair, and give us a Return by the Post. Mr. *Elder* being call'd, this was intimate to him, and he is cited *apud acta* to the Presbytry, which is to sit at *Wigton* the Second Tuesday of April next.

Thereafter Mr. *Elder* desiring further, that the Women interrogate by the Committee may be further interrogated, If, in their Judgment, a Child born within Five Months after it is begotten, can be born a living Child, and receive Nourishment from the Breast; which is allow'd, and he is sent to call them presently to the Presbytry now sitting. These Women being come in, were interrogated at Mr. *Elder's* Desire, How long Mr. *Elder's* Child was born before the Time, and if they thought that Child might not have

have continued Four Months longer in the Womb before it came to the full Time? Mrs. *Mackandlish* call'd, and interrogated, affirms the last Part of the Question *in terminis*, but answers nothing to the First. Mrs. *Murdock* call'd, answers, That the Child might have continued Four Months longer in the Womb, before it came to full Time, as to her Understanding. Mrs. *Houston* asserts (when call'd) That she hath seen a new born Child as big as Mr. *Elder's* Child will be at Four Months after its Birth. Mrs. *Donaldson* call'd, answers as to the Question propos'd, She cannot tell; but asserts, She hath born a Child as big as that Child of Mr. *Elder's* will be Four Months Time thereafter. *Janet MackRiddie* call'd, answers to the Question, Why but the Child might continue so? but will answer no further.

The Presbytry take notice, that the Information brought in by Mr. *Hadden* and Mr. *Seton* from eminent Gentlewomen of untainted Credit in Appearance, contradicts the Declaration of these Women before the Presbytry; as also these Women's Declarations before the Presbytry, are inconsistent with their Declarations before the Committee, and do no ways clear the Matter.

Mr. *Elder* requiring an Extract of this Process, it is allowed to him.

Extracted by,

ROBERT ROWAN, Pry. Clk.



